

The Church Messenger

DIOCESE OF EDMONTON

VOL. VII

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No. 96



*Now, with the Lord of new and heavenly birth,
His gifts return to grace the springing earth.
Hail! Festal Day, to endless ages known,
When Christ, o'er death victorious, gained His throne.*

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
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
Editorial

THE RESURRECTION

THE MESSAGE of Easter is full of magnificence and power. Nothing is clearer in Holy Scripture than that in the last battle against the most powerful enemy, Death, it was the "WHOLE MAN"—body, soul and spirit—which conquered. For what other purpose did the Son of God assume mortal body if it were not to show that not even it should be holden by death. The EMPTY TOMB isn't evidence of the Resurrection it is the result.

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

 In dealing with the findings of the Doctrinal Commission the Archbishop of York deemed it necessary to state in very clear terms his own belief in the Virgin Birth and the Resurrection of the Body. Whatever his reasons for so doing it is clear that he considered the difference in outlook between himself and his colleagues of so vital an import that he did not wish to be compromised where his personal belief was concerned.

 There can be no doubt about the significance of the trend of thought which is gripping certain sections of the church today. There are those who are so enamoured and dazzled by the new findings of Science and so infatuated with the New Knowledge that they have made a religion of what, after all, can only be hypothesis. They seem to regard Science as both Infallible and Omniscient, something which even scientists have not claimed for themselves.

Charles Darwin complained in his day that people were making a "religion of his 'views'" and it would seem that such idolatry is not uncommon today. It is just as urgent in the twentieth century to hear the voice of God as it was three thousand years ago when the people of Israel gathered at the foot of Mount Sinai. "Thus saith the Lord" is a warning we must heed whether we prostrate ourselves before the Golden Calf or the Idol formed from the golden treasures of man's mind.

The Resurrection of the Body is not a scientific fact to be explained and catalogued with Evolution or Relativity. It is "the mystery of His will, according to His good pleasure which He hath purposed in Himself." It is a fact to be discerned by the spiritual man.

We do well to remember the inevitable result of setting aside the REVELATION of the Word in favor of the RATIONALIZATION of the discoveries of man. We forget to our cost that no REVEALED TRUTH has yet been found contrary to the growing experience of man. We discard at our peril the blunt assertions of Scripture that God acts independently of man, and does not always wait until man can compress the facts into his own small brain. It is vital to our spiritual development that while we keep an open mind to truths we must never close it to the source of ALL TRUTH, for if we do, we die.

The Scriptures declare plainly that God created the World. They tell us that He sent His Son into the world to manifest forth not Human Glory but Divine Glory. They tell us He was born of a Pure Virgin because the Holy Ghost overshadowed her. God could do it and He did. They tell us He died and rose again. The empty tomb was testimony powerful enough to silence His enemies then. It ought to be powerful enough to silence His enemies now.

Where science ends Genesis begins. Where rationalizations exhaust the ingenuity of the human mind in sheer futility, the Resurrection of the Body opens up the glorious prospect of a New Heaven and a New Earth. Where man stops short, God takes up the tale of Human Destiny.

If the Church is to retain its power, a power not of this world or of men, but of God, it must hold fast the doctrine of the Resurrection of the Body. It is the doctrine of God's Purpose as against man's Failure. It is the doctrine of God's Supremacy as against man's Usurpation. It is the doctrine of God's Intrusion as against man's idea of an Impenetrable Universe. It is the claim of the Spiritual to go beyond the Natural. It is the link with God and the Source of all the Church's Wisdom.

Sin-laden men and weary, guilt-stricken creatures made in God's Image are not strengthened by a chemical analysis of the consecrated bread and wine, or by the rationalizations of Our Lord's Miracles or by circumscribing the Resurrection by a meaningless phrase such as a "spiritual resurrection." They are made new creatures only by the Presence of the Risen Lord and are healed of their infirmities by a Christ who took our whole nature with Him into the presence of God.

The Page Pulpit

A Broadcast Address given by the Rev. S. F. Tackaberry on Thursday, March 24th, from CJCA during the "Churches" Half Hour. (Slightly abridged.)

LOYALTIES AND DISLOYALTIES

A study of great lives reveals that outstanding men and women are constantly referring their actions to a few great faith-principles—principles in which they believe very much—to which they remain true and by which they judge whatever life brings. Our Lord's faith-principle was a very simple one. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind." The second is this "Thou shalt love thy neighbor as thyself." He also taught that God is the Father of all men and that therefore all men are brethren.

Facing Facts Faithfully

In the light of this faith-principle our Lord faced all the facts of life. When He said, "I shall be crucified," Peter said, "Oh no! you will succeed, and we shall all be faithful to you." Our Lord replied, "It is not so, I shall be despised and killed and all of you will forsake me—but my Father will not fail me. He will raise me into a glorious life."

Here He faced all the facts, but trusted wholly that the truth by which He lived, His Father's love and power, would be vindicated.

Although He knew how frail men are yet He taught this faith-principle to all His disciples. He said, "Promise God first and then you will be true to your neighbor." If you regard any pledge as just between your neighbor and yourself, the keeping of it or the breaking of it may seem not a matter much to either. Here is where men fail so badly. No pledge is between two people alone. Set God between. "He is faithful," said our Lord, "and will not fail," therefore we must not fail Him. So our pledge is made first to God and then to each other. It is this conscious recognition of God which ennobles all living and makes every life worthy and God-like. Here is the sure ground of all security and trustworthiness between people and between peoples.

The Kingdom of Faithful Souls

When Nicodemus came to our Lord to discuss the Kingdom, Jesus went straight to a vital point. "Rabbi—this is no kingdom of politics or earthly privilege. This is a kingdom of faithful Souls—men and women with a great love—loyal to the Father in the inmost recesses of their hearts. You know the difference between the fleshy and the spiritual. The spiritual mind does not come by chance or by natural growth. Each Soul must have personal dealings with God. God communicates something of Himself in that lovely walk wherein two are agreed and there is born in the soul a new thing." This is the lesson in the evolution of humanity. God has magnificent ambitions for our race. From lower creation He evolved man and from this He desires to evolve the spiritual man. "Ye must be born again." Then it is that man knows himself to be a child of God. Our Lord's faith becomes his faith. He

faces the facts of life in this faith and he is confident this faith will be vindicated. He has honored the Father. He has kept his word to Him. He has maintained unbroken the understanding between his God and himself—and that is all that matters. This is a perilously high calling. It would be impossible were it not that "to them gave He power to become the sons of God." But he has offered us this power. When we see it we know it and must honor it.

The Price of Disloyalty

And what if we fail? The tug of the past, habits of thought and feeling, the values and the rewards of the world, the impulses within, these all assert themselves and suddenly we may find ourselves forgetting that divine relationship. The Fatherhood of God and the privileges of His Household are lost for lesser things. But we must not ever say "that is my affair." Our disloyalty has involved someone else. Jesus told three stories showing how real is the love of the Father and what "lostness" meant to Him. The coin was lost through no fault of its own. The sheep was lost through its own stupidity. The son was lost through sheer wilfulness. But who suffers? It is really the loser that suffers. The woman searched diligently, the shepherd hazarded his life, the Father suffered and yearned for his lost son through long days until his son remembered. So it is that God is terribly hurt by sin and it is He who pays the price of our "lostness" because He feels incomplete without us.

The Nature of God's Loyalty

I have said all this that the true nature of our loyalties and our disloyalties may be clearer. For the spiritual man they are to God more than between ourselves and others. They mean more to God than they can ever mean to us. It is because His loyalty to us is also Love. He it was who gave His son "for our sakes." He did that because he has for us a high calling. He is calling us to high destiny, into a glorious purpose, into a warm fellowship and into a marvellous rich inheritance. For His own names sake He keeps His own secure. Faithful is he who calls you out of darkness into his own marvellous light. If we walk in the light as He is in the light we shall see Him face to face. Our Life has meaning, purpose, power and grace.

"He, Whose word can not be broken
Formed thee for his own abode,
On the Rock of ages founded
What can shake thy sure repose
With salvation's walls surrounded
Thou mayest smile at all thy foes."

"Be thou faithful unto death and I will give thee a crown of life."

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BISHOP'S ENGAGEMENTS

April 3rd: Confirmation, St. Faith's.

April 5th: Address, I.O.D.E.

April 10th: Confirmation, St. Stephen's.

April 24th: Confirmation, Christ Church.

On the Editor's Table

A Joyous Easter to all our readers

Easter

There is an old Negro Spiritual which has verse after verse on the shortness and uncertainty of human life. It goes something like this—

"Trees will be a-living and a-waving

When I am dead.

Birds will be a-living and a-singing

When I am dead."

And then with startling suddenness comes the question and its joyous answer—

"Who will be a living when I am dead?"

I will! I will!"

On Easter morning may we all think of the message of this simple song. There are no dead in Christ Jesus. It is the Gospel of the Open Door.

A Letter from Prison

We are accustomed to think of the Epistles of St. Paul when we hear of letters from prison. But here is one written by Pastor Niemoller to his wife during his imprisonment last January:

"Somehow in these last six months the ship of the Church has got afloat. The color is dimmed and the masts are broken, the whole appearance is not handsome but the Lord Christ still sits at the helm and the ship moves forward.

"And I think my imprisonment also belongs to the holy humor of God. First the mocking laughter 'Now we've got that fellow,' and then imprisonment; and what are the consequences? Full churches, a praying community. To get bitter about such things would be shameful ingratitude."

A Lost Parish

A commission has been set up to discover the lost parish of Burnham Ulph in the diocese of Norwich, England. There are seven Burnhams in the vicinity but no one seems to know what

happened to the particular one which seems to have been swallowed up like Dathan and the congregation of Abiram. We also have similar difficulties in Edmonton but the greater danger is that we may have to send out search parties for some of our clergy. Territories being covered by one man are getting so large that it would be no surprise to hear of a lost shepherd instead of lost sheep or lost parishes. All honor to men who carry such heavy burdens.

The W.A. Annual

Once again the women of the diocese have come together to review the year's work and to learn more of future possibilities. A very happy spirit was much in evidence throughout the sessions which, as usual, went with smoothness and efficiency. If numbers are any criterion there is no lack of real love for the Church in the hearts of members. A beautiful motto is undoubtedly being followed "The Love of Christ constraineth us." We wish the Woman's Auxiliary every success—a lengthening of cords and a strengthening of stakes—during the coming year.

From China

Miss Venetia Cox, writing from St. Hilda's School, Wuchang, China, says:

"The war is bringing at least two blessings to China which will be lasting. It is unifying the people through a common suffering and also teaching them to serve one another." . . . As for news of fighting you probably know a great deal more about it than we do, because our news is censored. We are still a long way from the fighting area and many things can happen before the army gets this far. Don't worry about us but pray for peace and the Chinese people."

The missionaries are staying at their posts and their thoughts are more for those they serve than for themselves. The visit of Miss Susie Kelsey, also from China helped us to understand the task confronting our loyal workers in Honan.

Clerical Hypocrites

Premier Hepburn is reported to have said that he was "not going to be led around by the nose by any minister of the gospel" and he went on to say "I don't think there are any greater hypocrites than these gentlemen." These remarks were evidently inspired by the opposition of the clergy to efforts to have sweepstakes legalized. The premier said he had been persistently asked to buy tickets for raffles in aid of church finances.

One doesn't blame the premier for his caustic diatribe. The one thing the world at large requires of us is that we shall be consistent in practising what we preach. But is it fair for over zealous members of the church to place the clergy in that position. Let us keep a clean house and stay by one another.

Our Page Pulpit

We commend to you the sermon printed in this issue on "Loyalties and Disloyalties." We venture to remark that you will not regret reading it a second time. We can never be reminded too often where our loyalty rests. If we look into our lives we shall see plainly how faithful is our God and humbly acknowledge with Job, "Lo, these are parts of his ways."

We are glad to hear of the continued improvement in the health of the Rector of Holy Trinity, the Rev. G. G. Reynolds. May the progress continue and, with the coming of Spring, may the blessing of good health once more be his.

Diocesan News

WELCOME

On behalf of the Diocese of Edmonton the Church Messenger extends to the Rev. T. E. Rowe, D.D. and Mrs. Rowe, a very hearty welcome. We hope that their stay amongst us will be a very happy one. We wish to assure them of our good wishes and our earnest prayers for the sustaining power of God in this their new sphere of labor. The responsibilities of the charge of the Mother Church of the Diocese are very heavy and the leadership expected from such a source makes many demands upon resources both physical and spiritual. Dr. and Mrs. Rowe may go forward in the confidence that a faithful Church, both clergy and laity will be behind them in the building up of the Kingdom in our midst.

D.B.R.E.

Pupils' Examinations

The Annual Sunday School Examinations on the Course of Lessons as set by the G.B.R.E. will be held on Saturday, 7th May.

Particulars are being sent to all the Clergy of the Diocese and it is hoped that this year every Parish will enter at least some of their pupils.

Last year 20 Parishes entered from both city and country—a substantial increase over previous years and 230 Certificates and 21 Prizes were awarded.

Please see that all applications for the examination papers are sent in at the latest by 15th April to the Rev. Arthur Elliott, Leduc, who will also be glad to give any further information requested.

KAPASIWIN CAMP BUILDING FUND

An appeal has gone out for funds for the erection of a chapel and a dormitory at Kapasiwin. The Rev. G. P. Gower, 10210 121st Street, Edmonton, who has been appointed to the task of raising these funds will be very glad to receive contributions. To complete our buildings we need \$750. It seems a large amount but, to steal our W.A. president's quotation,

"Each can do but little,
But if each would do that little
All would be done."

As in previous years the W.A. has been most generous and has voted us \$50.00. From Mayerthorpe comes \$9.50. Well done Mayerthorpe, you have always been behind us and your money is here before we send the appeal. By next month we hope that Church Messenger will be able to publish a long list of similar gifts from all over the Diocese.

D. B. R. E.

SUMMER SCHOOL PLANS

To date our plans for the Summer School at Kapasiwin have reached this stage; letters have been received from Dr. Judd, Dr. and Mrs. Rogers and the Rev. Harding Priest to say they are eagerly looking forward to being with us. We are asking that the Rev. Geoffrey Guiton come to us for the weekend prior to the main school, in which case our hope is, that we shall be able to have a large group of Edmonton people at the camp over the weekend. This offers a chance to enjoy a pleasant and inspiring get together of the friends of Kapasiwin.

May we just remind you again that the date of the camp has been set for July 18th. Keep the date and plan your holidays to include the Summer School. We think we can assure you that the beds will be very comfortable.

The following have been appointed to the Administrative Staff of the School:

Dean: The Rev. T. J. Matthews of Edson.

Chaplain: The Rev. G. P. Gower of Christ Church, Edmonton.

Registrar: The Rev. S. F. Tackaberry of St. Peter's, Edmonton.

Convener of Recreation Activities: The Rev. W. Elkin.

SUNDAY SCHOOL TEACHERS' ASSOCIATION

On Monday evening, March 14th, at St. Peter's parish hall, some 40 members of the Sunday School Teachers' Association sat down to a delightful supper which was followed by moving pictures as a prelude to the most interesting talk on China by Miss Susie Kelsey. Miss Kelsey who is home on furlough showed slides of the work in the hospital and the church in the Diocese of Honan and entertained us with a vivid description of the customs and manners of the people we are trying to serve.

At the close of the evening Mr. Fred Briggs thanked Miss Kelsey for her address. The meeting expressed its hearty appreciation of the efforts of those who provided the supper and supplied the moving pictures.

FRATERNITY OF ST. JAMES

The regular monthly meeting of the Fraternity of St. James was held at St. Mark's Rectory, 10744 111th Street, on Tuesday, March 22nd.

The guests for the evening were: Ven. Archdeacon Cornish, Mr. H. Bromley, and Mr. G. Stretton.

After the devotional service and current business had been attended to, the Principal introduced the speaker, the Rev. J. C. Matthews, who gave as his address, "Christianity Confronts Communism," a subject which opened up deep discussion.

The meeting was closed at 10 p.m. by the Ven. Archdeacon Cornish.

GOOD FRIDAY

BRIER

Because, dear Christ, your tender, wounded arm
Bends back the brier that edges life's long way,
That no hurt comes to heart, to soul no harm,
I do not feel the thorns so much today.

Because I never knew your care to tire,
Your hand to weary guiding me aright,
Because you walk before—and crush the brier,
It does not pierce my feet so much tonight.

Because so often you have hearkened to
My selfish prayers, I ask but one thing now,
That these harsh hands of mine add not unto
The crown of thorns upon your bleeding brow.

—E. PAULINE JOHNSON.

24th ANNUAL MEETING OF EDMONTON DIOCESAN BOARD OF W.A.

The annual meeting of the above board was held in All Saints' Cathedral and Parish Hall, on March 16th, 17th and 18th. The session opened with the annual Corporate Communion Service in the Cathedral, on Wednesday morning at which the Rt. Rev. A. E. Burgett was the celebrant and the Rt. Rev. A. L. Fleming, Bishop of the Arctic, gave the address. Those assisting were: Ven. Archdeacon Cornish, Rev. Dr. T. E. Rowe, Canon C. F. A. Clough, Canon W. Leversedge and Canon G. McComas. Vernon Barford was at the organ and the adult choir and boy choristers sang the communion service.

There were 275 communicants. The Thank-offering was presented at this service. Over 300 delegates and members of the W.A. were present when Mrs. H. P. Reid, President, opened the meetings at 11.30 in the parish hall. Rev. Dr. Rowe, as rector of All Saints' Cathedral, welcomed all present, and the roll call showed 12 city and 28 out of town branches represented. The members stood in silent tribute to the memory of an old and faithful worker and Life Member, Miss Ord of Holy Trinity, who had recently been called to rest.

The address of welcome to visiting delegates was given by Mrs. C. Manahan of Holy Trinity and was replied to by Mrs. W. M. Nainby of Ponoka. Later at the luncheon held at the Corona 194 were present.

Opening the afternoon session Mrs. H. P. Reid gave her annual address. Reports and routine business followed, and at 3 o'clock the Bishop spoke on "Some of the Diocesan Projects and Problems. At 6 o'clock the senior girls met at a buffet supper which was much enjoyed and which was followed by an interesting talk by Miss Susie Kelsey of St. Paul's Hospital, Honan, China. At 8.15 an illustrated lecture was given by the Bishop of the Arctic for which the hall was packed; this was most interesting and passed all too quickly. Bishop Burgett was chairman of this meeting, introducing and thanking Bishop Fleming. At the close of the meeting a collection was taken up for the Bishop's work in the Arctic.

Thursday morning and afternoon were taken up with financial business and reports, voting of funds and election of officers. The noontide service in the Cathedral was taken by Rev. A. L. Fleming who gave a short address, and Richard Bull, Cathedral chorister, sang very sweetly, "O Rest in the Lord." The election of officers resulted in the following Executive standing for 1938: President,

Mrs. Reid; 1st Vice-President, Mrs. W. B. Chamberlain; 2nd Vice-President, Mrs. Arthur Petch; Recording Secretary, Mrs. A. J. Whitcomb; Corresponding Secretary, Mrs. H. B. Collins; Treasurer, Mrs. E. J. Fream; Dorcas, Mrs. H. J. Wilson; Girls', Mrs. Cecil Sutherland. Junior Secretary, Mrs. Willis; Little Helpers, Mrs. C. F. A. Clough. Literature, Mrs. Godfrey P. Gower; Living Message, Mrs. C. Gold; Thankoffering, Mrs. J. W. Robinson; Extra cent a day, Mrs. L. Marsden; Missionary, Mrs. W. M. Nainby, Ponoka; Social Service, Mrs. L. C. Conn; Prayer Partner, Mrs. A. Garton; Hospital Visitor, Mrs. E. K. Reeves.

Miss Susie Kelsey was guest speaker in she afternoon and Mrs. S. F. Tackaberry gave a description of the Dominion annual meetings held in Halifax last fall. At 4.30 the Life Members Hour was held at which Bishop Fleming gave a very interesting and helpful talk. Mrs. Denby was re-elected Life Members' Secretary. At 9.30a .m. on Friday Rev. Dr. Rowe celebrated at the communion service when over 80 were present. Reports of officers occupied all Friday morning and at noon Vernon Barford gave a very enjoyable organ recital and Miss Violet Brown, member of All Saints' choir, sang beautifully two solos, "Angels Ever Bright and Fair," and from the Messiah, "How Beautiful are the Feet." At the afternoon session unfinished and new business was discussed and votes of thanks tendered to our guest speakers: Miss Susie Kelsey and Bishop Fleming, and to all who had helped make the meetings so interesting. The meetings closed with a hymn and prayer by Ven. Archdeacon Cornish who pronounced the Benediction.

Three days of meetings were over, leaving happy days of re-union, planning, and re-consecration of ourselves to the work to which God has called us, each in our branches wherever we may be. We sincerely hope that meeting together has been a real help, that to all and especially to those who have now gone back to their distant homes and branches the memory of these meetings may be a real help and inspiration until another "Annual" comes again.

THE DIOCESAN WOMAN'S AUXILIARY

At the recent W.A. Annual Convention Mrs. H. P. Reid was elected for the sixth consecutive year to the office of President. We extend to Mrs. Reid our heartiest congratulations. To have received this token of trust and confidence at the hands of her fellowworkers in the W.A. is a fitting tribute to her leadership. Her term of office has fallen in years that have been full of difficulties in every way. The spirit which prevailed at the Annual Convention as well as the increased attendance proves that the work of the women of the Church has indeed been well piloted under her guiding hand.

For the benefit of our readers we print below the President's address, given at the Twenty-fourth Annual Diocesan Convention, held in All Saints' Parish Hall, March 16th, 1938.

My Dear Fellow Workers: As President of this Diocesan Board of the W.A., it is a very great privilege and pleasure to bid you welcome to our 24th annual meeting. I extend to all a sincere and loving welcome, especially to those presidents and delegates who are meeting with us for the first time. Annually meeting together affords us the opportunity of making and renewing friendships with

those from other parts of the Diocese, who are co-workers in this great service of world evangelization. Also, this is a time when we recall those things that are behind in order that in thankfulness to God, we may press forward to those things that are before. My earnest hope is that during the next three days our meetings may abound in fellowship and friendliness, so that we may return to our branches refreshed and encouraged with a renewed determination to help in the furtherance and extension of Christ's Kingdom.

With sorrow we record the passing to higher service of two of our Life Members—Jane Slater and Miss Ord, both of whom dearly loved their W.A. and all it implied and several other faithful members. The best tribute we can pay to those who have gone before, is to continue steadfastly in the work which they so dearly loved. Our sympathy is extended to all who have been bereaved.

Our Guests

It is a great honor and privilege to have two guests with us for our annual meeting—the Rt. Rev. A. L. Fleming, Bishop of the Arctic, who gave us such an inspiring address this morning and Miss Kelsey of St. Paul's Hospital, Honan, China, who will speak to us tomorrow. The Bishop is no stranger to us, as we had the pleasure of hearing him at our June Board meeting and so often we read of his "flying visits" to that great northland of which our own Edmonton is the gateway. Miss Kelsey is visiting us for the first time and to her we extend a very warm welcome. I am sure her talk will be most helpful and inspiring and give us considerable insight into the work of our Church in China.

At Home

In October Wetaskiwin Deanery W.A. held their annual meeting—a most enthusiastic and well attended one and I hope that in the near future we shall hear of more Deanery W.A. meetings in this Diocese.

Last summer, for the first time, a representative from our Board was sent to the Diocesan Summer School at Kapasiwin Camp. Mrs. Garton, our Prayer Partner Secretary, went and brought back a splendid report to the October Board meeting. Also at Summer School, the program for one evening was allotted to the W.A. and I gave a talk on the history and development of our organization and showed slides of our work in Canada and the Foreign Field.

Financial Needs

You will see from our Treasurer's report that in regard to our pledges, we have not done as well as the previous year. From a financial standpoint, for each branch, the past year has been difficult. What we have accomplished was made possible only through the co-operation of each individual member of every branch. The Woman's Auxiliary has been given a definite portion of the missionary work of the Church. It has agreed to be responsible for all work done by women agents among women and children in the mission fields, overseas and in Canada. This exceeds 40% of the actual work carried on by the Church in the mission fields. If this were not raised by the Woman's Auxiliary, the Diocesan apportionment for M.S.C.C. for each parish would necessarily have to be increased by that amount.

Acknowledgement

May I express to His Lordship, Bishop Burgett, our deep gratitude for his help and assistance. To

our clergy who have given us most inspiring devotional addresses at Board meetings and their hearty co-operation during the year, we would extend our most sincere thanks.

To the Executive and all my fellow workers my thanks and deep appreciation for the support that you have given me, your loyalty, friendliness and help has been an inspiration to me. I realize that my omissions have been many but your kindness and goodwill has been such a comfort and strength to me.

Our Example

As members of this Dominion-wide organization of fellowship and service, we need great ideals. We need to realize that the love of Christ constrains us and urges us to higher and better things.

As individual W.A. members, we should grasp every opportunity to build up our Church and W.A. in our parochial branch, in our own Diocese and in the Dominion from coast to coast. We should endeavor to be regular attendants at church services, especially at the service of Holy Communion and also at W.A. meetings. Aside from the spiritual benefit which we derive, our very presence there is an example and inspiration to some other woman because each one of us has a personality that influences some other person.

We should give of ourselves and our abilities to help build up our senior branches, Girls, Juniors, and Little Helpers. Ever since I have been President and in fact for a great many years, the work amongst the young people and children of our Church, has been very dear to me. It is so disheartening to see a branch of girls or juniors disband for want of a leader and a more sympathetic interest from the Senior W.A. You can all be leaders if you just think so. **We need you so much.** We must use every effort to arouse the consciousness of our W.A. members as to the need for more leaders. I am sure that it is really lack of knowledge that holds women back from assisting in the missionary work of the Church and I think that members often drift away from branches because they have really never understood the joy and happiness in our W.A. work.

The Service of Love

So we must be ready to use and give what we have—always trying to extend a friendly and sympathetic hand to those less fortunate than ourselves. Always trying to lead a worthy life and so be an example to others. If W.A. members, in their community, took a certain stand on moral and social questions what a power they would be and what an example to others.

We are asked to use in Christ's service those things, material, mental and spiritual, that we possess. Our Lord accepts our gifts of time or money, large or small, and all are one in His sight, provided they are given with a willing heart unto the Lord. As we each do our bit, what a mighty whole it makes.

"Each can do but little
But if each would do that little
All would be done."

The Prayer Life

Lastly, we must realize the importance of prayer and meditation for building up our ideals. Those outstanding letters—W.A.—should mean Worship and Activity. Each time our branches meet, surely we can spare a little while for the devotional

side—a portion of Scripture, a prayer of Thanksgiving to God for His bounteous blessings, the member's Prayer, the Lord's prayer, and remembering our Prayer Partner and those who are ill or in trouble. There are so many beautiful prayers in the little book "Whatsoever." "Everyone one that asketh receiveth and he that seeketh findeth and to him that knocketh it shall be opened."

In our daily life, it matters not whether we pray privately, when none but the eye of God can see, or publicly, when we meet with others to worship Him; meekly kneeling upon our knees or as we go about our duties, lifting up our minds to God to ask His help and guidance. It matters not whether we use our own or the words of others but do let us pray. The habit of prayer is most essential to a Christian life and use of the W.A. prayer daily is so necessary if we are to be true and faithful W.A. members. Then meditation and study, if only a few minutes each day—it may mean sacrifice and effort but the result will more than justify the endeavor.

Thus by His continual help, shall we become more worthy of the vocation wherewith we are called.

"O Thou by Whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray."

ANNUAL REPORT OF THE SUNDAY SCHOOL BY POST

January 1st—December 31st, 1937

By Miss Lilian Camp, Sec'y S.S.B.P., Diocese
of Edmonton

The membership for Sunday School by Post is now 3,448.

165 new members were enrolled during the year.

63 pupils wrote the "G.B.R.E." examinations, all receiving certificates but four, while one was awarded a Dominion prize of the "Archbishop Stringer Memorial Gold Medal," presented by Bishop Geddes, this I presented myself to Barbara Young of Vermilion, and stayed a few days with the family.

Four other pupils were awarded special prizes donated by the "Religious Tract Society" and one by the "D.B.R.E.," and the Rev. Hunt contributed the expenses for a pupil, Gordon Markle, living in his parish, to attend the Boys' Camp as a reward.

All pupils sending their answers in to their lessons for the whole year without missing a week have received rewards of Bibles, Prayer Books and other story books, numbering 75; these books all being donated.

10 pupils are taking Teacher Training Courses.

I have written 428 letters during the year and received 475.

Between May and November I covered 4,320 miles by car in the outlying districts, visiting 315 families, finding 61 for Baptism; 59 for Confirmation, enrolling 154 new pupils; taking 5 services and one Vacation School. I left 13 Travelling Libraries and exchanged six out of the eight left last year. These libraries I find are very much appreciated, the books being sent from the Social Service Council in Toronto.

During March while in Toronto I gave 11 lantern lectures to six Sunday Schools, the branch of the

Mothers' Union at St. James' Cathedral, to the Girls at St. Faith's Lodge, the Girls' Friendly Society at Townsend House, the Ward of Associates at St. John's Convent and the "G.F.S." at Christ Church Cathedral, Hamilton. I also gave five addresses—to the W.A. Quarterly Board Meeting at St. Clement's Church; St. Peter's W.A., St. Aidan's Mothers' Union, who kindly donated an oak cross for me to use when taking services in the country; Ward of Association S.S.J.D. and the Superintendents of the Teachers' Association; Deanery Meeting—besides interviewing many others.

This I find, created a great deal of interest in the work with nearly \$100.00 subscribed for adoptions and many gifts of clothing and books.

I have had forty visits from people in the country during the year, several staying a night or two with me and constantly visited in the hospitals a number of my pupils and parents. All the children in both the University and Royal Alexandra have received the S.S. papers throughout the year.

A week before Christmas I went by train to Tawatinaw and stayed from Friday till Tuesday, giving a party in the school house on the Saturday and presented a Nativity Tableau. There were 42 present, pupils and parents, all Anglicans, and when everybody went home they took a parcel from the tree of a useful gift, and the children, toys and candies as well. I think I enjoyed it every bit as much as the children who said it was the best party they had ever had. Everybody was so kind and congenial.

I had the offer of three sleighs to take me about although on the Monday I walked seven miles visiting families. The expenses, I may say, were covered by a friend of mine in England and the "Fellowship of the Maple Leaf" contributed the gifts.

A great number of my pupils are linked up with Sunday Schools in Toronto and England, also the G.F.S. and F.M.L. and the parents with the Mothers' Union and Woman's Auxiliary. These links of friendship create interest and help to cheer and brighten many a sad and lonely family.

The Bible Society gave us a grant of 100 Bibles and the Canadian Prayer Book and Bible Society 50 Prayer and Hymn Books.

Before closing my report I should like to express my appreciation and thanks to the ladies who come so regularly each month to help me send out the lessons; to Mr. Richardson of the Douglas Printing Co. for supplying the wrappers; to Miss Cotton in Vancouver for 4,000 Christmas cards which are neatly made over ones and new ones, and to our Bishop for the calendars he so kindly donates to every family and for the gift of a new car provided for the work and all running expenses paid and above all his ever readiness to help and support the work in any way.

When I have to ascend steep and rough hills, cross ferries, and go into difficult and lonely places, trails through the bush, etc., I feel thankful that I have a reliable car.

Also to the Fellowship of the Maple Leaf for their many gifts and adoptions of pupils and generous financial support and to many other kind friends in England we say "thank you."

May I ask for your prayers in your different parishes that through the work of the Sunday School by Post our girls and boys may be helped to follow in the steps of our Lord and Saviour Jesus Christ.

Rural Deanery of Edmonton

ALL SAINTS

The Rev. T. E. Rowe

Induction: On Sunday, March 6th, the Bishop, the Rt. Rev. A. E. Burgett, M.A., D.D., inducted the Rev. T. E. Rowe, D.D., into the real, actual and corporal possession of the Church of the Parish of All Saints.

A large congregation was present to witness the induction and to give a welcome to its new leader. Assisting the Bishop in his function there was also present the Ven. F. C. Cornish, D.D., and the Chancellor of the Diocese, W. Dixon Craig, Esq., K.C. His Lordship the Bishop addressed the congregation on their duty in upholding their minister in the discharge of the duties of his calling, urging them to be loyal at all times to their Church.

The Woman's Auxiliary: The W.A. have held their weekly meetings every Thursday with an average attendance of thirty. Dr. Rowe was present on one occasion and gave an address which was greatly appreciated. On March 1st a tea was held at the Bishop's residence, and on March 17th and 18th the W.A. undertook the catering for the W.A. Convention lunches. Our grateful thanks to everyone who helped.

Sunday School: The Sunday School was privileged to hear Miss Kelsey, missionary from China, speak on her work. We wish we could hear more of what our Church is doing. Next month we anticipate another interesting talk from the Secretary of the Bible Society.

Men's Guild: The Men's Guild entertained the Guild of St. Peter's Parish on Tuesday, March 8th. A debate was held on the following, "Resolved that Commercial Sport is Harmful on Sunday and is to be Condemned."

The affirmative, St. Peter's, won.
But wait until the next time.

HOLY TRINITY

Rev. G. G. Reynolds

In Memoriam

Mary Anne Ord Called to Higher Service, March 14th, 1938.

On March 14th Mary Anne Ord was called to higher service in her 92nd year.

A funeral service was held in Holy Trinity Church, Edmonton, March 15th, and the remains were taken to Bury, Quebec, for interment. Mrs. Lasell, a sister, accompanied the body, was joined at Ottawa by a nephew, Mr. Bompas, and at Montreal by another nephew, Mr. Ord of Boston. At Bury, Mr. Arthur Ord, another nephew, made all arrangements and on March 19th the interment took place in the old home church at Bury. Owing to a heavy fall of snow cars could not be used and teams, cutters, sleighs were collected for the occasion. Such a return to old times would have been desired by the late Miss Ord.

On Sunday, March 20th, a memorial service was held in Holy Trinity Church, Edmonton, and the church was filled with the many friends of Miss Ord.

Some members of the family motored up from Wainwright and Wetaskiwin for the service to honour the memory of Miss Ord.

The Rector, the Rev. G. G. Reynolds, spoke of Miss Ord as the greatest builder and worker in the history of the parish, ever since Miss Ord had arrived in the district 45 years ago.

Special hymns, psalms, prayers and anthem were used and the Rector reviewed the life and influence of Miss Ord under three headings—her gifts, her work and her influence.

Among the larger gifts Miss Ord had given \$1,000.00 towards the building of the Church, had given the Holy Table and Reredos, completed the pews and had been a regular envelope subscriber for 45 years. Her last act was to buy up the mortgage of the Church and issue a mortgage to the Church at 2% to be paid up in six years, an obligation which the congregation will make every effort to carry out.

A worker all her life, Miss Ord has given her services to the W.A. of which she has been a Life Member for years, and no bazaar was complete without the apron stall over which Miss Ord presided.

The greatest contribution Miss Ord made to Holy Trinity Church was her life and influence. She has supported and encouraged each rector by her prayers, her regular attendance at morning and evening prayer and by her regular communions. In this she has been the greatest builder, never weary in well doing.

The memory of her life and example will long inspire the parish of Holy Trinity, stirring all to give and work and pray that they may find the same peace in the hour of death and the same joy in the day of judgment.

CHRIST CHURCH

The Rev. G. P. Gower

The Easter Message is that Faith overcomes the world. Speaking of Faith, and of its "five deaths" G. K. Chesterton says in his book, *The Everlasting Man*:

"Sooner or later even its enemies will learn from their incessant and interminable disappointments not to look for anything so simple as its death. . . . They will watch for it to stumble; they will watch for it to err; but they will no longer watch for it to end . . . and will learn instinctively to look first for the coming of the comet or the freezing of the star."

The world wins every battle except the last one. The Church will lose every battle save the last. We, too, can say: "Be of good cheer I have overcome the world." (From the Church Victorious.) May your Easter be a very happy one.

The Woman's Auxiliary: On March 3rd a very enjoyable illustrated lecture entitled "Under Arctic Skies" was given by the Rev. G. Macdonald of Knox United Church. These beautiful pictures were in color and especially interesting as a record of the Governor General's trip into the north and also as a help to us in appreciating the development of our missionary work under Bishop Fleming.

The March meeting was well attended. The Junior Girls' W.A. were hostesses for the occasion and were able to add a good sum to their treasury for the work of the branch.



"And the Angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here, for he is risen, even as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead."

Comments Original and Otherwise

"Curate"

RE-UNION OF ANGLICAN AND FREE CHURCHES

That was the somewhat surprising heading to an item that appeared in the news columns of a Montreal daily paper. From the facts there stated it was rather difficult to arrive at any conclusion as what was really involved in the somewhat startling headline.

I have since received a copy of a London Church paper giving a more intelligible idea of what was proposed.

It seems that a conference has been going on between several English Bishops and leaders of the Free Churches, on the subject of re-union. This conference was presided over by the Archbishop of Canterbury. In the introductory note to their report the statement is made "that none of those responsible for the preparation of the scheme in its various stages, expects that it will be carried into effect in this form" but "that there can be little valuable discussion of re-union in England until a scheme is suggested."

After mentioning common aspects of the Christian faith the scheme adds:

"The united Church will aim at conserving for the common benefit whatever good has been gained in the separate history of those churches from which it has been formed, and therefore in its public worship will retain for its congregational freedom either to use historic forms, or not to do so, as in their judgment may be conducive to the worship of God in spirit and in truth."

In the provisions for inauguration, it is stated the bishops of the Church of England are accepted as bishops of the united Church, provided they assent to the basis of union and accept the constitution of the Church. In addition, presbyters will be chosen by each of the other uniting churches for consecration as bishops. The number of these is to be determined by the communicant membership of the Church concerned.

It is laid down as an essential condition of the attainment of such complete unity, that all the members of the Church should be willing and able to receive Communion equally in all the churches of the united Church. Further, the united Church is expected to pledge itself that it will not in any of its administrative acts, knowingly transgress the long-established traditions of any of the Churches from which it has been formed.

Another part of the report declares that there is no disposition among Free Churchmen to accept theories of Apostolic Succession, but both among the Anglicans and Free Churchmen the way has been prepared for agreement in appreciating the place and value of a constitutional and representative episcopate. Three documents have been prepared, one an outline of the scheme, another dealing with the practice of inter-communion and the doctrine of the Church, and the third an historical account entitled 1662 and today.

At the meetings of the Convocation and York these documents were commended to the careful attention of the Church.

Similar action was taken at a meeting of the Federal Council of the Evangelical Free Churches. At this meeting it was unanimously and cordially agreed that the secretary should write to the Archbishop of Canterbury and invite him to visit the Federal Council at its September meeting.

What will be the outcome of this proposed scheme no one can possibly foresee, but the earnest prayer of every disciple and follower of Jesus Christ will be that an effective way may be found for the ending of our unfortunate divisions. In reaching that end care must be taken that no matter of vital principle is sacrificed, but equal care must be taken that the solution of our difficulties is not blocked by inherited prejudice or social snobbery.

TOO MUCH

By H. Ross Greer

Bishop Lloyd once asked the rector of a very advanced parish, "Why does your parish do nothing for missions?" The reply was, "You see, Bishop, it costs so much to run a Catholic parish that we really have nothing left to give outside."

If it costs so much, it costs too much.

The rectors of some liberal parishes talk similarly. "We can't give anything for missions. We can barely meet our own obligations. Of course we have the best music in town with a paid choir. We have the best equipped church school, with paid teachers. It costs so much that there is nothing left for missions."

If it costs so much, it costs too much.

Bishop Mitchell of Arizona, in a sermon in New York not long ago, said the Church had two public enemies. "Public Enemy Number One in this Church of ours is that bishop or that clergyman, and we have some of both, who says, 'As far as I am concerned, my whole interest is right here in this work for which I am responsible—the rest can go.' Public Enemy Number Two is that layman who has the blasphemous effrontery to say in effect, 'Of course I believe in our Lord, Jesus Christ; of course I hope to be saved through His mercy, but as to all these millions who are outside that salvation, as far as I am concerned they can stay out.'"

Both of these types are hamstringing the missionary efforts of the Church. There is nothing the matter with the Episcopal Church—the trouble is with some of the clergy and the laity who are, in their lack of interest in missions, all too often just plain selfish and disloyal to the Head of the Church, our Lord, Jesus Christ.

—The Witness.

(Continued on page 13)

Some Common Religious Words—IV. Hope

By Rev. Ebenezer Scott, M.A., B.D.



Hope is such a common word with us, that we scarcely think of it as a religious word at all. Though it is the central figure in St. Paul's imposing triumvirate of Christian graces—faith, hope, and love, the three things in this imperfect world that rise to the sphere of perfection, and therefore never perish—the theologians have not made it one of their favourite studies. We might search the libraries, and for a hundred ponderous tomes dealing with its august consorts, faith and love, we should be lucky if we found one tiny volume on the subject of hope. Our devotional literature, which touches our emotions more closely, does it more justice. Our hymns and prayers are constantly sounding the note of hope.

We are more inclined to think of hope as a natural, human grace. Hope makes a strong appeal to our humanity, though the appeal has something pathetic in hope remains in Pandora's box, when all the other blessings which mankind might have enjoyed have flown out. The hackneyed quotation from Pope may be forgiven:

"Hope springs eternal in the human breast;
Man never is, but always to be, blest."

But Christian hope has a more positive value than the natural human emotion. It is stronger, and lies deeper. It is more than a fond expectation of "a good time coming". St. Paul places hope next to faith, as deriving its strength from faith. The Christian hope is steadfastly set on God and eternity. It springs from the trust that God's will must prevail over all the powers of evil.

The final assurance of Christian hope is the Resurrection. "Now is Christ risen from the dead." As Christ has overcome death and sin, the Christian hope of perfection and immortality cannot be belied. It becomes a "living hope", in the glorious expression of the First Epistle of St. Peter, who has been called the "apostle of hope".

So this common word is essentially a religious word. It is only in its Christian sense that it has any meaning; for what is hope at all, if we cannot hope "to the end"?

THINK ON THESE THINGS

One thing that troubles me is that in fourteen of our parishes or missions there were no Confirmations at all last year. In a few cases there are good reasons for this, but what reason can there be under normal conditions for a whole year's work not producing a single Confirmation?

It does seem to me that we are too easy-going in this. People sometimes say to me, "All our children are confirmed." But are children the only ones we ought to bring to Confirmation?

In almost every community the majority of people are attached to no form of organized religion. I cannot conceive it possible that any group of Church people, thoroughly committed to bringing people to Christ, could work for twelve months and not win a single soul for His Church.

It is pertinent to ask each Church group: What are you doing to interest unconfirmed people in the Church? What plan are you pursuing? Are you doing anything other than to have Church Services which many of our people attend only sketchily and which non-church people never attend? Is that all that is being done? Since we have sad experience to

prove that it does not bring the unconfirmed into the Church, does it not seem that other means ought to be employed? That some consistent and sustained policy ought to be put into effect?

What about the great mass of unconfirmed adults? Don't you want them? If you do, have you tried?

—*A Bishop to His Flock (From the Southern Churchman).*



God-man and man-God: 1938-2000

By Archdeacon J. B. Fotheringham

Our years are dated by the birth of our Lord: the place of that birth was determined by Caesar Augustus, Emperor of Rome. Jesus was born not in Nazareth, the home-village of Mary and Joseph, but in Bethlehem. This was due to the decree (St. Luke tells us) of the Emperor. He ordered that a census be taken of the inhabited world and each citizen must be enrolled in his or her city of origin. Joseph, of the lineage of David of Bethlehem, travelled therefore with Mary to that city and there Jesus was born. But 1938 opened with another decree issued from the same city of Rome. This decree of today declares that this is the year 2000 — the birth year of that very Augustus—and that the whole twelve months are to be kept in commemorative celebrations, not the year of our Lord, but the year of Augustus.

1938 and 2000 are significant for the history of the world and of the Church. The former presents a God-man, the latter a Man-God. Jesus died on a cross counted among the malefactors, Augustus died near Rome counted among the divinities. On the third day Jesus rose from the dead to be King of a new Kingdom. On the day after Augustus died the Roman Senate formally declared that Augustus was to receive worship and that temples were to be built for his worship throughout the Empire. The citizen of the first century was offered the choice between the God-man and the man-God. Upon that choice depended the history of the world. Today events are focussing the issues to the same choice: Rome or Bethlehem, Augustus or the Christ.

The age of Augustus was the golden age of Rome. He gave the Empire its constitution. He found (he himself says) Rome brick and left it marble. He was the patron of Horace, Virgil and Livy. He brought a world-peace by the might of his legions. He made the Mediterranean Sea a Roman lake. He organized a totalitarian state in which the word of the State was the supreme authority.

There is 2000, the model for 1938 in the judgment of Mussolini. Augustus was born plain Octavius: he became Emperor, Pontifex Maximus, Augustus, Divus: his will was law, his empire world-wide. Today one born in 1883 Benito Mussolini is now Il Duce: his corporative state is totalitarian: his dream is an empire.

"And it came to pass there went out a decree from Caesar Augustus that all the world should be enrolled and Joseph went up out of Nazareth to enrol himself with Mary in Bethlehem and she brought forth her first-born son and laid him in a manger because there was no room in the inn."

It is easy to be dazzled by the splendour of the man-God. But look from his Palatium to his people. There were more slaves in Rome than freemen and they were branded with the name of the owner like Western steers. A woman could be bought or sold—a beautiful one might bring two thousand dollars. A slave eating some quail left over from supper was ordered by Augustus to be crucified as a deterrent to others. Babies—unwanted—were left on the streets to be picked up by night-hags and sold. Might was right: the individual did what was right in the eyes of the state. Professional gladiators fought with tigers and lions while the crowd gambled and cheered. Unnatural sins (as St. Paul tells us) abounded. Religion was a state ceremony into which the citizen was initiated by being plunged into a font of bull's blood.

And Jesus went about doing good, teaching the people, founding a Kingdom of love and brotherhood, dying at the last on a cross for a world of men, made free by His truth. His followers defied the man-God and worshipped the God-man. The Roman citizen by imperial decree cast his handful of incense into a brazier of charcoal before the temple of Augustus: the Christian passed it by on his way to worship a world-Saviour in a little Church where there was neither Roman nor Scythian, bond nor free, and was content to be thrown to the lions for his allegiance to his Master. It is recorded that within three centuries a proud Roman sneered at the Christian and said "And what it your carpenter doing now?" "He is making a coffin for your master," was the answer and it is his answer today.

The hours are with Augustus: the centuries are with the Christ. But the choice still lies between Bethlehem and Rome.

The Events of the Last Week of Our Saviour's Life

SATURDAY EVENING

Evening in Bethany—

Supper at Simon's house: Lazarus present.
Mary breaks alabaster box and anoints Jesus' feet.

The covetousness of Judas foiled.

SUNDAY (Palm Sunday)

Early Morning.

Christ's Triumphal Entry into Jerusalem.
Starts from Bethany accompanied by multitude.
Sends Disciples ahead to Bethphage for ass and colt.

Multitude comes from Jerusalem to meet Him.
All shout Hosanna and strew palm branches on the way—St. Matthew, St. Mark, St. Luke, St. John.

Noon.

Jesus weeps over Jerusalem.
Jesus teaches in temple all day.

Evening.

Returns at night to Bethany.

MONDAY

Morning.

Jesus curses the barren fig tree—St. Matthew 21: 19.

Casts out buyers and sellers from temple—St. Matthew 21: 12.

"My House shall be called the House of Prayer."

Teaches in the temple all day.

Evening.

Returns at night to Bethany.

TUESDAY

Morning.

The fig tree withered away.

In the temple.

Deputation from Sanhedrim awaiting Him.

"By what authority doest Thou these things?"

The reply of Christ.

Parable of "Two Sons".

Parable of the "Wicked Husbandmen".

Parable of the "Wedding Garment".

His enemies combine to entrap Him.

Herodian's Question about "Tribute".

Sadducees' Question about "The Resurrection".

Pharisees' Question about "Great Commandment".

Our Lord's Question about "Two Natures of Christ".

The widow's two mites.

Gentiles seek Jesus.

Jesus takes final leave of temple and talks of the destruction of Jerusalem.

Evening on Slope of Mount of Olives.

Parable of the "Ten Virgins".

Parable of the "Ten Talents".

Returns at night to Bethany.

WEDNESDAY

Forenoon in Bethany.

Jesus spends the day in retirement with the Apostles.

Foretells His Crucifixion.

Council of Sanhedrim at palace of Caiaphas to take Jesus by subtlety and kill Him.

Judas goes to Jerusalem and agrees with chief priests to betray Jesus for thirty pieces of silver.

THURSDAY (Maundy Thursday)

Peter and John sent to Jerusalem to prepare for the Passover.

Jesus proceeds to Jerusalem toward evening.

Evening in the Upper Room in Jerusalem.

The Passover Feast with the Twelve.

Ambitious contention among disciples.

Jesus gives a lesson on humility by washing disciples' feet.

Jesus foretells His Betrayal.

The sop given to Judas who goes out to prepare for the betrayal.

Jesus gives to the Apostles the "New Commandment". "That ye love one another as I have loved you."

Institutes the Lord's Supper.

Foretells Peter's denial.

Consoles His disciples with the discourse—"Let not your heart be troubled" and "I am the Vine".

Christ's Sacrificial Prayer—St. John 17.

They sing a hymn: second part of the "Hallel". Psalms 115-118.

Night in Gethsemane.

Jesus crosses brook Kedron to garden of Gethsemane.

Christ's Agony and Bloody Sweat.

Judas, accompanied by a band with torches and weapons, betrays Him with a kiss.

Peter's Resistance.

Jesus' submission.

The disciples' flight.

Jesus brought before Annas.

Midnight, Palace of High Priest.

Jesus brought before Caiaphas.

Peter and John follow and enter the outer court.

Peter's first denial.

FRIDAY (Good Friday)

Between 12 and 3 a.m.; Very Early.

Peter denies Jesus second and third times.

Jesus condemned by Sanhedrim

Judas' Remorse.

Jesus before Pilate.

Jesus before Herod.

Before Pilate again.

Pilate delivers Jesus to be scourged.

The Jews not satisfied.

Pilate releases Barabbas.

Pilate delivers Jesus to the mob.

Jesus mocked, struck and spat on.

Before 9 a.m.

Jesus hurried on toward Calvary.

The women bewail Him.

9 a.m.

Christ Crucified, at time of Morning Sacrifice.

9 to 3.

Jesus' prayer for His murderers.

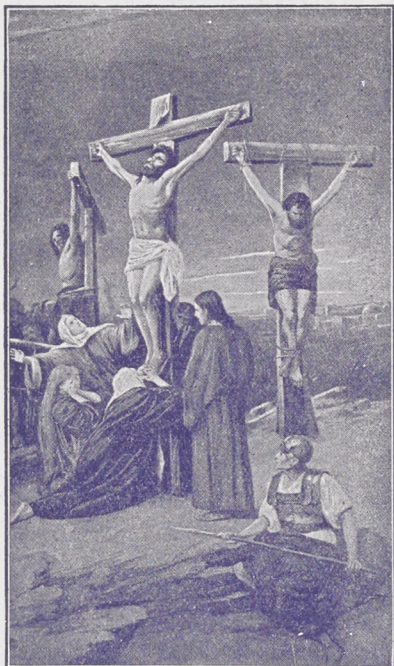
Soldiers cast lots for His Garments.

Jesus reviled on the Cross.

Miraculous Darkness.

The repentant thief forgiven.

Christ's mother committed to St. John.

**3 p.m.**

Christ dies, at time of Evening Sacrifice.
 Earthquake and Veil of Temple rent in twain.
 Jesus' body pierced by a spear.
 Joseph of Arimathea obtains leave to bury the Body.

Before 6 p.m.

The Body taken from the Cross and buried by Joseph and Nicodemus.

6 p.m.

The first day of Christ's burial.
 The women observe the place.
 Hasten to buy spices before the Sabbath.
 The two Marys last at the Sepulchre.

SATURDAY (Easter Even)

Second day of Jesus' burial. Sabbatum Magnum.

Chief Priests and Pharisees appoint a guard. Sepulchre sealed and a watch set.

Evening.

The two Marys and Salome engaged in preparing spices to anoint the Body.

**END OF HOLY WEEK
SUNDAY (Easter)**

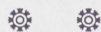
Christ's Resurrection.

**"DIGGING THEM OUT"**

An interesting letter received from one of the Bishop's Messengers in the Diocese of Brandon, gives some idea of the difficulties which these young missionaries have to face and the real sufferings of the congregations to which they minister. Here is a quotation:

"Times are very hard for our folk, the worst they have ever been, as both fishing and trapping

have brought in next to nothing this winter. Just after Christmas quite a few families were literally down to the last few pounds of flour. A snowstorm came to the rescue! we got permission from the relief authorities to put the men to dig Cormorant out after the heaviest fall of snow for a good many years. In return they received an allowance of food but by the middle of the month this was all gone, something had to be done at once. We made small allowances of food out of our mission fund and the men have all promised to give two days' work as soon as we can make jobs! Now they are cutting a little cord wood, but they are only allowed to earn \$9.00 per month, and as most of the families consist of 6 or 7 and the price of food up here is high, it is a starvation allowance. They may not kill moose or fish without a license but in any case to kill meat you have to have shells and nets to catch the fish, so it is all very difficult! We need the help of your prayers to know how best to help them and they need all the encouragement we can give them."

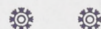
**Diocese of Montreal**

Archdeacon Gower-Rees has been holding in St. George's Church a "Ski Service" at 8.15 a.m. on Sundays; the Services lasted about 20 minutes, ending in time for those present to catch the special Ski Train for the mountains.

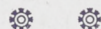
Dean Carlisle addressed a gathering of 800 people in Calgary in connection with the jubilee festivities of that diocese.

The Rev. Elton Scott, of the University of Bishop's College, Lennoxville, conducted a short retreat for the City Clergy in St. Columba's Church, Notre Dame de Grace.

The Rev. C. M. Serson and the Rev. J. W. Hawkes, two of the Cowley Fathers from Bracebridge, conducted an Evangelical Mission at St. Luke's, Rosemount.

**PREPARATION FOR A HAPPY MARRIAGE**

This is no mere pamphlet, but a 64-page book, beautifully printed on cream paper with a stiff paper board cover. It is a beautiful gift for any young person thinking of marriage. It deals fully with every phase of the preparation from the time the couple agree to marry, including a careful explanation of the Service. The Rev. Geo. Luxton, the author, is a well-known writer capable of dealing in an attractive way with the many points touched upon, among which are Banns, Fees, Breakfasts, Honeymoon, Team Work, Religion, etc. The price of the book is only 50 cents and should be presented to every young woman or man contemplating matrimony.

**NEW BOOKS**

Salvation of Modern Man, by W. G. Peck.

Deals with the contradiction between the claims of the exterior social order and the needs of the inner life. \$1.50

Sins of the Saints, by G. D. Rosenthal. Many common failings of Christians are dealt with. \$1.50

Oxford and Edinburgh

At the last meeting of the General Synod, Reports of the two World Conferences, held at Oxford and Edinburgh, in July and August, 1937, were presented.

One of the outcomes of these reports was the setting up of a Committee, under the General Synod, on the work of these two Conferences, known as the Committee on Faith and Order, and Life and Work—an enlargement of the former General Synod Committee on Faith and Order.

This Committee has held two meetings since the General Synod, under the Convenership of the Archbishop of Ottawa, and the following action has been taken:

1. Representatives were appointed to the Inter-Church Electoral Conference, for the purpose of selecting the two Canadian delegates to attend the preliminary Conference to be held in Holland in May next under the Chairmanship of the Archbishop of York, to consider the proposal made at Oxford and Edinburgh, looking to the uniting of these two movements under a World Council of Churches.

In this connection, it will be of interest to note that the Inter-Church Electoral Conference agreed that, as Canada was allowed only two delegates to the Holland Conference, they should be chosen this year from the Anglican and United Churches. Those selected were the Bishop of Niagara and the Rev. Dr. Pigeon, with Canon Hiltz and the Rev. Dr. Sclater as Alternates.

2. Approval was given to the proposal that the Inter-Church Electoral Conference should act as a Continuation Committee for Canada in relation to the Oxford and Edinburgh Conferences.

3. A Committee on Publicity was set up, with a view to bringing the work of the two World Conferences before the Church as widely as possible.

Already much has been done in this direction, as the following extract from the Report of the Committee on Publicity shows.

- i. The Report of the Anglican delegates to the two Conferences, as presented to the General Synod, has been issued in pamphlet form and mailed to all Bishops and Clergy of the Church in Canada.
- ii. Copies of the official report of the Oxford Conference have been presented to all the Clergy by the courtesy of the Council for Social Service.
- iii. The Adult Religious Education Committee of the G.B.R.E. has drawn the attention of the Clergy to the reports as being a suitable basis for discussion groups for young people and adults.
- iv. A series of articles is being prepared under the direction of a Committee of the Inter-Church Electoral Conference for publication in the Church Press.
- v. A considerable number of conferences and meetings of various kinds have been held in Eastern Canada, including at least one Diocesan Conference in which the Bishop sum-

moned his Clergy to an all-day consideration of the two reports. These have been addressed by the Canadian delegates to Oxford and Edinburgh.

- vi. Throughout Western Canada, the Rev. A. Harding Priest, the Western Field Secretary of the G.B.R.E., has addressed a number of gatherings on the work of the Conferences.
- vii. In some of the Colleges and Universities, study groups have carried on an encouraging work.
- viii. Leaders in the A.Y.P.A. work have had their attention brought to the reports, and definite efforts are being made through the whole organization to arrange for addresses and study groups.
- ix. Those in charge of the Summer Schools of our Church have been asked to provide some place on their programmes for a consideration of the message of Oxford and Edinburgh.

The following recommendations were also made by this Committee:

- (a) That, at the forthcoming meetings of Diocesan Synods throughout Canada, the vision, and spirit, and findings of Oxford and Edinburgh be given a prominent place in the order of proceedings. To this end it is suggested that a definite time be set apart so that due consideration may be given to the reports, and that, wherever possible, Diocesan Committees be set up to forward the study of the reports, in co-operation with the Diocesan Boards of Religious Education and Diocesan Councils for Social Service. It is also hoped that, in the Spring Deanery meetings, use may be made of the reports for discussion and study.
- (b) That joint interdenominational gatherings of the students of our Theological Colleges should be held to promote fellowship and to discuss together the Reports.
- (c) That the Woman's Auxiliary and other groups of women in the Church be asked to take advantage of the opportunity to have addresses delivered and discussions arranged regarding the Conferences.
- (d) That in any parishes, where possible, there should be a careful study of the official documents coming from the Conferences, and that groups of men and women should be organized for careful study. No better programme for Men's Clubs could be found.
- (e) That in accordance with the resolutions passed at both Conferences, joint discussions with the ministers of other Churches should be held on a friendly, informal and unauthoritative basis. Such friendliness and fellowship will promote in a unique way the ideals of the Conferences.

Copies of the Reports of the Anglican delegates, as presented to the General Synod, are now available, and any who desire copies either for themselves or for distribution in study groups may obtain them in limited quantities on application to the Rev. Canon Hiltz.



APRIL

3. **FIFTH SUNDAY IN LENT.**
Richard, Bishop of Chichester.
4. Ambrose, Bishop of Milan and Doctor.
10. **PALM SUNDAY.**

11. Monday before Easter.
12. Tuesday before Easter.
13. Wednesday before Easter.
14. Thursday before Easter.
15. **GOOD FRIDAY.**
16. Easter Even.
17. **EASTER DAY.**
18. **Monday in Easter Week.**
19. **Tuesday in Easter Week.**
Alphege, Archbishop of Canterbury, Martyr, 1012.
21. Anselm, Archbishop of Canterbury, 1109.
23. St. George, Martyr, Circa 303.
24. **FIRST SUNDAY AFTER EASTER.**
25. **St. Mark, Evangelist and Martyr.**

A.Y.P.A. STUDY GROUPS

The clergy of the Church of England in Canada will be interested to learn that at the Dominion Conference of the A.Y.P.A., held last June, considerable time was devoted to the necessity for study with regard to the content of the Christian Faith and its relation to the various economic, political and social movements of the present day. Resolution Number Thirteen of the Conference reads thus:

"Whereas by a survey of the problems underlying one theme of this Dominion Conference of the A.Y.P.A.—'Christianity Today: Its Task, Its Trial and Its Triumph'—the members appreciate the importance of a thorough understanding of all questions relating to Christian faith and morals, present-day social, political and economic conditions, and the relationship of the Church and State, so as better to be prepared to uphold the value of Christianity in contemporary civilization;

"And whereas this Dominion Conference of the A.Y.P.A. is deeply conscious of its responsibilities to the membership of the Association throughout Canada in offering a sane, a courageous and a progressive leadership:

"Therefore be it resolved that this Dominion Conference of the A.Y.P.A. do authorize the setting up of a Committee of the Dominion Council to draw up courses of study, with recommended literature, upon the following subjects:

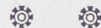
1. The teaching of our Lord upon the spiritual and social principles and ideals of the Kingdom of God, with special reference to present-day conditions.
2. The content of those present-day scientific, philosophical, political and economic systems which are a challenge to Christianity.

3. The relationship between the Church and State, especially with reference to
 - a. History.

- b. The causes and expressions of present-day tension, using, in this connection, the reports of the forthcoming world conference upon Church, Community and State to be held at Oxford in July, and all literature bearing thereon.

"And be it further resolved that this Committee of the Dominion Council be instructed to recommend the study of such subjects to all Provincial, Diocesan and Local Conferences and Councils, and particularly the individual branches of the Association, and assist by all means within its power these units in the work of study, through discussion, debate, public speakers and private reading, so that, in all humility, especially in the light of past deficiencies, the A.Y.P.A., in all its parts, recognize the challenge of modern conditions in relation to Christianity, and do its best faithfully to meet them."

The Committee, thus authorized, has been set up under the chairmanship of the Rev. H. R. Hunt, Rector of St. John's Church, West Toronto (208 High Park Avenue), and from month to month in The Church Messenger will acquaint the clergy of Canada with its work and its suggestions, so that the clergy may take an active part in these study groups and help to direct the course of study. The Chairman would appreciate any recommendations or suggestions from the clergy with reference to books, technique of study, etc., and will be pleased to place such information before the members of his committee.



HYMN BOOKS DELAYED

Word has been received by the Supplies' Department of the General Board of Religious Education that the Revised Hymn Book that was promised for Easter will not be ready for distribution until some time in June. The delay is very unfortunate, but the work of producing such a series of books is very great and to do this the publisher should have been given one year from the date of General Synod as originally agreed upon. However, it is better to wait for the books a little longer than to have them inferior either in content or manufacture. Orders sent to the Supplies' Department will be filled promptly when the books are released.

The Supplies' Department has received a number of enquiries about the present book. The arrangement made by General Synod with the publisher was that the old book would be published as long as there is any demand for it. On these unrevised books there will not be any large reduction in price for a long time, if ever. Neither are any discounts to be allowed on the revised books.

TYPEWRITER

We have for sale a portable Remington typewriter, practically new, used only a few months by a clergyman. What offer?



One Communion and Fellowship

April

"We praise Thy grace, O
Saviour, that beareth with
us long,
And ever out of weakness
Thy servants maketh strong.

The saint who left his comrades, and turned
back from the fight,
Behold at last victorious in Thy prevailing
might!

Thy love this saint hath numbered among
the Blessed Four,

And all the Church rejoiceth to learn his
Gospel lore.

O JESU, glorious Victor o'er all the hosts
of sin,

In us Thy strength make perfect, in us the
victory win."

—Bishop W. W. Howe.

"We hymn Christ rising from the grave, from
death returning strong,

His own right hand the tyrant chains and
Paradise for man regains,

Upon the Altar of the Cross His body hath
redeemed our loss,

And, tasting of His precious Blood our life
is hid with Him in God."

—From the Latin.

This year, this month, April, month of opening flowers, is also the month of our feast of the Open Grave. This April we have kept the last week of Lent, striving to think more of our own sins, and less of the misdeeds of our neighbours. We have knelt in our churches in those shadowed Three Hours of Good Friday, and then felt to the full the peace and joy of the Easter Communion. Christ is risen, so may we.

The world today has no use for a "post-mortem religion"; we demand our heaven here and now. Communist and Fascist are making one think of hell in their strivings, and warings, to gain, they say, a perfect state on earth, but it must be, according to them both, a perfection without Christ. So we of the Church must rise higher than ourselves, to build with our lives a great monument of peace.

"Peace be unto you" was the salutation of the risen Lord to His disciples on that first Easter Day. "Peace," He told them on that Good Friday eve, "Peace I leave with you, My peace I give unto you, not as the world giveth give I unto you." It is the peace of God.

On the fifteenth of this April we remember the Cross, and on the seventeenth sing our glad Easter songs, praying for the world's peace, and then eight days later we remember St. Mark.

In our readings for Passion week we doubtless noted an incident given only in St. Mark's Gospel. It is in the dark hour of the betrayal

in Gethsemane, and our Lord has been led away by His enemies—

"And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men (of the priests' party) laid hold on him: And he left the linen cloth, and fled from them naked" (St. Mark 14: 51, 52).

We assume that this was Mark himself. Standing today by Gethsemane one looks across Kedron, and up the slope to the great wall of Jerusalem; just within it is the traditional home of "Mary the mother of Mark". Mary, seemingly a widow of means, had her home in the ancient city, where, probably, our Lord ate the Passover with His disciples, and where, certainly, the early Church met for prayer (Acts 12: 12). It has been suggested that Mary was the owner of Gethsemane, and when the Passover pilgrims were thronging to Jerusalem she may have given the key of the garden to our Lord. "Judas knew the place, for JESUS oftentimes resorted thither with His disciples."

That night, we may fancy that the boy Mark, sleeping probably on the roof, saw men with torches going to Gethsemane. He ran down, not waiting to dress, but with a sheet wrapped round him; he must have been terrified when so nearly caught.

His mother Mary was the sister of Barnabas, one of the leaders in the infant Church. One of the three thousand converted at Pentecost, Mark is said to have been baptized by Peter. This is inferred by I. Peter 5: 13, when the Apostle speaks of "Marcus my son", meaning that he had been converted and baptized by Peter. Marcus or Mark was the Latin "surname", his own name being John, so he may have been, like St. Paul, a Roman citizen.

For those first ten years of the Church's life Mark lived sheltered in his mother's home. Peter's great vision at Joppa, and even the per-



The young man saw Jesus betrayed and arrested.

secution following the martyrdom of Stephen, had not wakened the Church to obey the last commandment, "Go ye into all the world and preach the Gospel to every creature". But the man who was to be her greatest missionary was at hand. Saul, converted at the Damascus Gate, baptized in that city, came to Jerusalem, where the Church shrank from him, not because of his share in the murder of Stephen, but because they could not believe in his conversion, until



The author of our second Gospel.

Barnabas vouched for him, bringing him to the Church, meeting probably in the house of Mary, mother of Mark.

It was an epoch in the life of Mark, now in the prime of young manhood; it was an epoch in Church history. For as Saul spoke, swaying the hearts of his hearers, even those who might resent his bold claim to be an Apostle, one who had seen the Lord and been distinctly called by Him, knew that here was a strong man, one filled with the Holy Spirit.

There was another interim in the Church history. Saul was spending three years in Arabia, meeting God in the desert solitude. James was dead, and Peter, delivered from prison by a miracle, had gone to "another place" (possibly Rome). Another James was the quiet leader of the Church, when Barnabas and Saul came from the Church in Antioch, with a collection for the poor in Jerusalem, just then pinched by famine.

In Antioch the disciples had taken the name of Christians, and there Saul had been brought by Barnabas; they two being set apart as missionaries. When they returned, Mark went with them as their minister or servant. They went first to Cyprus, birthplace of Barnabas. Here they made an important convert, Sergius Paulus, proconsul of the island. It is possible that this Paulus was one of the heads of the great Roman family to which Saul belonged, and he wished Saul to use his Roman name, Paul, and when necessary claim the privileges of a Roman citizen.

Then they sailed to Asia Minor, and Mark left them, returning home. The hardships of the life (and they had met no persecution), were too much for the young man. Yet at home he repented bitterly of what Paul certainly thought his cowardice; and so we find him at Antioch, asking to be taken on Paul's second missionary journey, but Paul sternly refused. When he was an older and wiser man, Paul was most gentle with the foolish and dishonest slave boy, Onesimus, but now he was implacable, breaking even with the man who had been his friend, sooner than give one he thought a weakling a second chance. So Barnabas took Mark, going to Cyprus. There Mark redeemed his name, traditionally acting as amanuensis to his uncle, whose epistles were circulated in the early Church. On the death of Barnabas (see this page for June) Mark seems to have transferred his services to St. Peter, who calls him "Marcus, my son" (I. Peter 5: 13). Mark was by this time a valued worker in the Church, in his Christian work measuring up to the standard set by that great missionary statesman, St. Paul, for in his letter to Philemon he calls Mark "fellow-labourer" (Philemon 24), and sends him as his messenger to the Church at Colosse (Col. 4: 10), while in his last letter he writes of Mark as "profitable to me for the ministry"; high praise this from the great Apostle to the Gentiles.

It was in these years that Mark did his great work, the work that put him among the "Blessed Four", the four who wrote of the earthly life of our Lord. But among the early Church fathers, it was "affirmed to be Peter's, whose interpreter Mark was", (Tertullian); while Origen tells us "The second Gospel is that according to Mark, who wrote it as instructed by Peter." Clement of Alexandria describes the aged Peter, father of the Church at Rome, and how the young converts thronged about him, always with the same petition, "Tell us more about JESUS." Over and over again the Apostle would repeat the events in the earthly life of our Lord that had most deeply impressed him. But these were grim days, with Nero on the throne; then Peter knew, if his life was not soon cut short by martyrdom, he would pass away in the course of nature, so why not put down in writing these memories the Church so hungered for? Matthew's Gospel was already written, but it was mainly for the Jews, and these Christians of Rome craved for the Gospel as known to Peter. So Mark wrote the story of "the Light to lighten the Gentiles", Peter, in his self-aborrent humility, refusing to put his name to it. A fancy has fitted the four Gospels to the four "beasts" who

guard the Eternal Throne in heaven; "the second beast was like a calf", or ox; the beast standing between plow and altar; the labourer working to heal diseases, moving "straightway", or "in haste", Christ the healer, the worker, the divine "Son of Man"; the discourses are just alluded to, even the great Sermon on the Mount being omitted. Then comes the story of the sacrifice, with the denial of Peter. And the joyous Resurrection, with the angel's message, "Tell His disciples and Peter."

Tradition tells us that after Peter's death Mark was called to be bishop or overseer of the Church at Alexandria. This was a great city, second only to Rome in wealth and influence, and rivaling Athens in her schools, but the religion was a bastard Egyptian, centering in the god, Serapis, and his temple the Serapeum, the House of Four Hundred Pillars. And there the mob, at some idol festival, dragged the bishop behind the idol-car till he died about April 25th, 62 A.D.

—E. A. TAYLOR.



Comments Original and Otherwise

(Continued from page 4)

THE ARCHBISHOP OF CANTERBURY STRESSES THE NEED FOR EVANGELIZATION

On the Sunday after Christmas Day the Archbishop of Canterbury broadcast an address in which he laid special emphasis on the responsibility of individual Christians for the spread of the Gospel. I quote the two concluding paragraphs.

"Here is my main plea—this Gospel, this Good Tidings, is not a possession for ourselves. It is a trust for others. Indeed it cannot be truly possessed until it is shared. No one can be really a Christian who is not ready and eager to impart his faith, his discovery to others. Indeed the only charge which our Lord gave to His followers was that they each and all should be witnesses unto Him. My appeal to you this evening is that if you really believe any part, great or small, of the Christian Gospel, you should be ready to bear witness to it openly and courageously among your fellows. The duty of witness cannot be left to official preachers. The simplest word of a layman will often be more effective than the most eloquent words of any minister. The one will tell just because its sincerity is proved by the difficulty with which it is spoken. The other, alas! will often fail just because the facility makes the sincerity doubtful.

If each single professing Christian really cared about the faith which he professes, and was not ashamed to speak of it, a heaven would slowly but surely leaven the whole lump of national life. Thus it is mainly by the witness of individual Christians, given one by one, and each for all, that the nation may be recalled to religion. The Kingdom of God will come nearer when 'Soul by soul and silently its shining bounds increase'."

The Presiding Bishop of the American Church, Dr. Tucker, preaching recently in New York laid emphasis on the same truth. "Each Chris-

tian," he said, "must, in a very real sense, be a missionary, always striving to make Christ known to others through his or her every-day contacts with men and women. That does not mean 'talking religion' at all times and under all circumstances, but it does mean at all times having in mind the world's need of Christ, and being eager to use every means within our power of bringing those whom we meet from day to day into more intimate contact with Him."

That is the urgent advice that we are getting from our leaders in the Church. But why is it that we hear so little about this matter in the sermons we listen to, and in the subjects discussed at clerical gatherings?

ACTION TOWARD RE-UNION

At the recent Convention of the Church in the United States the following resolution was adopted:

"The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration: "The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic union between their respective Churches."

It is understood that this resolution will come before the General Council of the Presbyterian Church when it meets in Philadelphia this month.

For a long time the Church in Canada has had a large Committee of General Synod whose duty it is to further the cause of Church re-union. It is about time that it did something to justify its existence.

MATERNAL INCOMPETENCE

Canon Bernard Iddings Bell of St. John's Cathedral, Providence, Rhode Island, in an article explaining the aims of The Mothers' Union makes the following statement.

"A recent survey of 10,000 cases, made by the Children's Aid Society of New York, showed that movies and the radio have a much larger formative influence on the contemporary American boy or girl than the school or the Church or the home. Yet obviously, the home ought to be the largest molder of childhood; and equally obviously, the Church ought to reach the child chiefly through the home. It is also true that a home is largely what the mother makes it. The decay of morals and manners, and of the Church, too, is to be blamed, then, chiefly on mothers, who in large part either do not know their trade or are unwilling to work at it. The astounding and degenerating ignorance of God and the lack of sense of obligation to obey Him, which characterize our people as a whole, are due in larger part to maternal incompetence."

But surely the fathers have a responsibility for the training and instruction of the growing boys and girls equal to that of the mothers.

(Continued on page 16)

One Hundred Years Ago

Lord Durham's Mission: (In order to prepare the mind of the Earl of Durham for the problems which would meet him upon his arrival in Canada, the Secretary of State for the Colonies sent him a dispatch dealing with the vexed subject of the Clergy Reserves.) Lord Glenelg to Lord Durham, dated Downing Street, 27th April, 1838:—My Lord, I propose to point out the actual state of the provision made by the commonly called "Constitutional Act" for the maintenance of a Protestant Clergy in the Provinces of Upper and Lower Canada, and the measures adopted to render it more effectual. By one clause of the Act, 1/7th of all land granted is for the support of a Protestant Clergy. By the next clause the profits and rents of these lands shall be for no other purpose. The next three clauses empower the King to erect Parsonages of the Church of England and endow them with lands. (These lands for rectories were evidently in addition to the 1/7th granted for the support of the clergy by the preceding clauses.) The last clauses provide machinery whereby the Provincial Legislature may repeal or change these two provisions, namely (1) for the support of the Protestant clergy by means of grants of land, and (2) for the constituting of parsonages or rectories by means of grants of land.

Three Million Acres: Up to the close of 1836 in Upper Canada two and a quarter million acres and in Lower Canada almost one million acres, of lands for the above two purposes had been reserved.

An Impediment to the Country: Leases were not much in demand, the Reserves continued to exist in an uncultivated state in the midst of rising settlements and presented a serious impediment to general advancement.

Sales Brought in \$550,000.00: By an Act passed in 1827, the sale of a portion of these Reserves was authorized and the proceeds invested in English Funds, the interest to be applied either to improving the remaining lands or the support of a protestant clergy. The amount now invested is £79,920 for U.C. and £31,085 for L.C. (In U.C. all the proceeds have been used for the C. of E. In L.C. the only appropriation has been £500 yearly to the Scotch Church.)

Disputed Interpretation of the Act of 1791: Ambiguity exists in the Act as to the parties entitled to share in the proceeds of the Reserves. By certain clauses of the Act, the erection of Rectories or Parsonages, with benefits derived therefrom, is restricted to the Church of England. By another clause the proceeds of the reserved lands (1/7th of all lands granted) is to be applied to the support of a Protestant clergy and, in 1828, it was agreed by a House of Commons Committee that a Protestant clergy meant only the Churches of England and Scotland, and not the dissenting communities.

A Three-Cornered Conflict: While the reserved lands were of small value, this interpretation led to no practical result, but when after 1829 the sales became productive, (first) the

Church of England Clergy asserted their exclusive right to the whole Reserves; (secondly) the Scotch Church urged their legal claims; and (thirdly) the Protestant Dissenting Communities, especially in U.C., protested against restricting to the English and Scotch Churches alone the benefits of the Reserves.

Imperial Parliament's Refusal to Interfere: All who have held the seals of office of Secretary for the Colonies have been of the opinion that the Canadian Legislatures, and not the Imperial Parliament, should take action and settle the dispute by re-investing the reserved lands in the Crown; but the Canadian Legislatures have refused to do so.

Political Importance of Reserves Dispute: Lord Durham's mission has for its object the maturing of a plan for the settlement of Canadian affairs. The question of the Reserves is so important to the permanent welfare that it should not be omitted. (Public Archives, Durham Papers, Vol. I., p. 452.)

Rev. R. D. Cartwright Opposes Lord Glenelg. Sir Geo. Gray, on behalf of Lord Glenelg, wrote to Rev. R. D. Cartwright, 15th Feb. 1838, concerning the power of the Provincial Legislatures over the Clergy Reserves. In reply Mr. Cartwright maintained that the Act of 1791 only confers on the Local Parliament power to alter and arrange the boundaries of Parishes, the modes of Institutions, the power of the Incumbents, etc., and that it cannot and does not affect the right of property in the Reserves. (Ontario Provincial Archives.)

Previously (25th January, 1838), Lord Glenelg wished to know whether Mr. Cartwright was associated with Messrs. Betteridge and Cronyn or whether his appointment superseded theirs: he suggested that Mr. C. address himself to the Archbishop of Canterbury. He informed Mr. C. that the endowments of the U.C. Rectories by Sir J. C. Colborne were lawful and valid acts.

U.C. Bishopric: The Rev. R. D. Cartwright to Lord Glenelg dated London, Eng., 17th Jan., 1838:—As agent on behalf of the Church of England in Upper Canada, he encloses a memorial dealing with the salary of the See of Quebec and the proposed division of the Diocese.

The Rev. Wm. Betteridge to Archdeacon Strachan, dated Liverpool, Eng., 1st Feb. 1838:—He has received word that H.M. Government will consent to a division of the Diocese but couples this sanction with the peremptory notice that no salary will be allowed. He feels that the presence of the Archdeacon in England would be of the highest importance and advantage.

The Rev. Wm. Betteridge writes to the Archbishop of Canterbury, dated Liverpool, 15th Feb., 1838, urging the division of the Diocese in Canada, and on 20th Feb. from London, Eng., he writes to Archdeacon Strachan that he has not yet seen Mr. Cartwright but is pleased that at last a provision has been made for the Bishop of Montreal. He tells of his plan for raising a salary for the prospective Bishop of Upper Canada and of his work for the U.C. Clergy Society. (Ont. Prov. Archives)

Thanksgiving Day Controversy: The Proclamation for a General Thanksgiving on Feb. 6th, 1838, for deliverance from unnatural rebellion caused provocation. (See "The Church" of Jan. and Feb. 1838.) The Rev. John Roaf, the Independent Minister of Toronto, justified his refusal to participate in the exercises of the day and was thereupon censured in the editorial page of "The Church". He then published a pamphlet "Religious Liberty, being a letter to the Editor of the Palladium upon the thanksgiving proclamation of His Excellency Sir F. B. Head", and another to the Editor of "The Patriot", "Christian Guardian" and "Commercial Herald" in reply to their strictures. (Copy in Toronto Public Library.) The sermon preached in St. Peter's, Cobourg, U.C., on Feb. 6th was printed in "The Church", as well as the sermon preached by Rev. Geo. Mackie on this day in the Quebec Cathedral: the propriety of the day had "been very freely canvassed and its object very generally misunderstood".

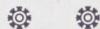
Upper Canada College: 21st Feb., 1838. The Masters and others presented the Rev. Jos. H. Harris, D.D., Principal of U.C.C., with an address and gift previous to his return to England. The address was signed by the Rev. Chas. Mathews, M.A., Rev. Chas. Dade, M.A., and Rev. Geo. Maynard, M.A., Masters of U.C.C., also by the Rev. Geo. Padfield. The address, with the reply, was printed in "The Church".

Winnipeg: The Register of the Church Missionary Society, London, Eng., for April 1838:—At the Red River Settlement the Society has increased its labours and now has the Rev. David T. Jones, the Rev. Wm. Cockran, 3 schoolmasters and 4 country-born teachers connected with 3 churches; there are 1550 attendants on Public Worship all of whom are communicants, and 867 scholars. Speaking of his mission-stations (between Winnipeg and the Lake on the banks of the Red River) Mr. Cockran writes to the Society. On January 17th, 1838, I set out early for the Indian Settlement. I arrived after two hours and a half. The wind was ahead; and the track was invisible in parts from fresh drifts; the wind was whistling through the bushes and the snow curling in every imaginable form . . . the cold hand of death has seized the trees, the willows, the grass. (On March 16th) I visited a youth who has been blind for six years and is now under a deep decay. On being asked how he employed his mind since he lost his sight, he said "in going over those things that I learned at school. I have felt such pleasure in reflecting on the love of God that I have not thought the days and nights long."

(On April 8th) I have had many a dirty ride but today surpassed all. The wind veered round to the north, and froze sharp; the mud and water froze to my horse's legs, till they increased so enormously that he could scarcely drag along. When I found that he could not carry me, I got off and led him. He walked slowly but I thought, as the poor fellow had carried me many a mile, it was but fair I should walk his pace.

(On April 10th) I spent the forenoon with those who were coming to the Sacrament for the first time. One, while bathed in tears said, "I know I am a sinner; but I say to myself,

'None can save me but Christ.'" Another, "I know that I have been a very bad man; but have been trying to make myself good and cannot. Christ helps all who come to Him. I shall now try Him. He will help me."

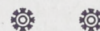


THE BOOK OF COMMON PRAISE

Strange how rumours spread! Here is an amusing one, if it were not harmful. Word is being circulated that the increase in the price of the new Hymn Book is due to the fact that the Church herself is handling the book.

Church people may be interested to know that there were two tenders offered to the General Synod Committee for the publication of the Hymn Book—one by the Supplies Department of the General Board of Religious Education and the other by the business firm that was awarded the contract. Not the Church but the same business firm that has published and handled the Hymn Book since 1908 is publishing the Revised Edition. No doubt the publisher will explain that the increase in price in the combined Prayer and Hymn Books is due to the increased size of the type. This increased price to the customer may or may not mean a larger royalty to the General Synod. Those who are interested in this phase of the subject may consult the scale of royalties for hymn books printed on pages 182 and 183 of the General Synod Journal for 1937. An examination of the same pages will reveal the fact that only one book containing Hymns only is increased in price. This is the choir book which is raised from \$1.25 to \$1.35 and is expected to be much superior to the old book both in size and in method of printing the music by an up-to-date method rather than the old-fashioned type-set lines. This book is also replacing the Organ book which sold formerly at \$2.00. Then there is a reduction of 5 cents on one book.

The Supplies Department of the G.B.R.E. has had nothing whatever to do with the preparation or manufacture of the book since the very earliest stages when it was consulted on one point and is in no way responsible either for the delays in the date of circulation or for the prices set by the publisher and the General Synod Committee. It sells the book at the prices agreed upon and has a promise from the publisher that it will have a supply on the same day as any other retailer. It of course expects that all the churches will send orders to it. Why should not a department of the Church rather than a retail drug store have the profit if there is any to be made, when that profit will be used to further the work of the Church?



BOOKS

- A History of Confirmation** from the first to the twentieth century. \$1.50
- A Little Dictionary of Bible Phrases**, by Dr. W. K. Lowther Clarke. Very useful little book. 30c.
- The Fellowship of the Prayer.** Forty readings on the Lord's Prayer by G. Lacey May. 75c.
- Taken From Among Men**, by Edward D. K. Wood. A manual on pastoral theology. \$1.20

Comments Original and Otherwise

(Continued from page 13)

THE PRESIDING BISHOP OF THE CHURCH IN THE UNITED STATES

The recently appointed Presiding Bishop of the American Church is a big man physically, but he seems to be proving himself a big man also as the leader of his Church. At Baltimore recently 3000 people attended a Service of welcome at which he was the chief speaker, and more than a thousand were turned away. Bishop Tucker's address was a strong appeal on behalf of the missionary work of the Church.

"Unless the Church is ready and able," he said, "to make its contribution to the world outside of its membership, it has no survival value and men might well ask what right it has to exist."

Bishop Manning followed Bishop Tucker with a missionary address, in which he declared:

"We are standing at a point at which the missionary work of the Church must go forward, or it must retreat. It cannot stand where it is. Unless the missionary offerings of the Church are increased considerably there must be actual discontinuance and surrender of work that we have taken in hand. This is a fact of utmost seriousness. We all know what the world situation is today. Christianity is facing the gravest crisis in its whole history. The one supreme question today is whether Christianity shall now spread through the nations or whether we shall have a world without God. What we need is not a campaign device, or increased machinery, or special emergency appeals. What we need is a new awakening of faith and spiritual life in the Church. We need today in the whole Church fuller and clearer faith in Christ. We have too much lukewarm and half-believing discipleship, too much teaching and preaching of a half Gospel, a Gospel with the life and power left out of it. The Christian Gospel is not belief merely in the ideals of Christ, or in the teachings, or the 'values' of Christ. The New Testament does not call us to come and kneel in the presence of Christ's ideals, it calls us to come and kneel in the presence of Christ Himself."

ARE WE REALLY MORE TOLERANT TODAY?

I have lately been reading Professor Wrong's book on Canada and the American Revolution. In describing conditions in England at that time, he tells how the mobs attacked the followers of John Wesley because they prayed from morning to night, and thus, so the mob said, pretended to be better than other people. They even attacked the house where Wesley was a guest, shouting "Knock his brains out", "Kill him at once".

Today, of course, we would not do anything like that, but we have other ways of showing our intolerance.

Quite recently I happened to mention the fact that a prosperous layman had contributed the sum of \$2,000 to a certain philanthropic object.

A clergyman present remarked with a laugh: "But did you know that he stated in his letter, when he made the contribution, that he had been guided by God to make it!" I replied, "And why not? It would be a heaven-sent blessing if a lot more laymen got similar guidance."

Then he went on to tell me that the wife of this layman in her zeal as a practising Christian, had actually gone so far as to apologize to one of her servants whom she had wrongfully accused. Again I said, "And why not? Any person having the instincts of gentleman or gentlewoman would be constrained to do that, much more anyone who made any pretence of putting into practice the cardinal Christian principle of doing unto others as we would have them do to us." Quite frankly it is quite beyond me to understand how any man holding the position of a leader in the army of Jesus Christ can turn incidents such as the above into ridicule. There is something terribly wrong somewhere when such a thing is possible.

DR. MANION ON DEMOCRACY

"Democracy in danger" was the topic discussed in a recent address by Hon. Dr. R. I. Manion, former Cabinet Minister. In part he spoke as follows:

"We have great natural resources, but our greatest resource is our men and women, and there is too much complacency on the part of those even moderately well-off. We have solved production by science, we have solved political democracy, but not social justice. We have made the vote universal, so that there are enough votes of those on relief to turn out governments. That is an unhealthy condition. It demoralizes the politics of our country.

"How are we going to maintain our democracy? I say our object should be, not merely as governments, but as individuals, to correct the evils of our system from within, not permit them to be corrected from without.

SOMETHING THAT NEEDED TO BE SAID

Here is what Principal Douglas told the McGill students in his first message to them.

"In this world which seems to be so rapidly changing about us, rumour has it that the opportunities open to young people are fewer, and in a sense less attractive than those which were offered to their elders. This rumour has, I think, been overdone; it has been overcirculated; it is, I think, not at all true. There are perhaps fewer avenues today for the indolent and the slug-gard. But the opportunities are far greater than they have ever been before for the young man or woman who looks at life gaily without fear, who has acquired the habit of meeting each responsibility and task as it arises with the best that he or she has to give, who has thus cultivated the art of growing in moral and mental stature with each succeeding day and week and month and year. Not only are the opportunities for such younger people greater, but the need for their services, too, is greater."

Diocese of Brandon

The House of Bishops of the Province of Rupert's Land met in Brandon on February 23rd and 24th.

A branch of the A.Y.P.A. has been formed in the parish of Deloraine.

The contributions to missions by the Diocese were slightly better in 1937 than in 1936. The following points over-paid their apportionments: Alexander, Deloraine, Hepworth, Elkhorn Indian Residential School, McGregor, Sioux Mission, Miniota, Olanah, Killarney, Jaques, Swan Lake, and Langvale. The following paid theirs in full: St. Matthew's Pro-Cathedral and St. George's, Brandon, Austin, Katrine, Firdale, Kelwood, McCreary, Edna, Shoal River, Winnipegosis, Harcus, Newdale, Bridge Creek, Holland, Belmont, Norquay, and Wawanesa.

Rev. Canon Murray of St. John's College, Winnipeg, was the preacher at the Morning Service in the Pro-Cathedral on December 26th.

The thirtieth anniversary of St. Mary's, Brandon, was fittingly celebrated on January 9th. At 8.30 a.m. the Bishop, assisted by the Rector, Rev. J. I. McKinney, celebrated Holy Communion. At 11 a.m. Archbishop Harding, who preached at the first Service in the church, was the preacher. The Archbishop also preached at the Evening Service. Bishop Thomas and Chancellor George Coleman, K.C., took part in these Services.

In the afternoon a Children's Service was conducted by Mr. P. S. Wankling, superintendent of the Sunday School, assisted by Mr. N. J. King, a former superintendent and lay reader, and the address was given by Mr. H. C. L. Broadhurst, also a former superintendent of the Sunday School. Large congregations attended the memorable and inspiring Services. On January 12th the crypt of the church was taxed to its capacity when the congregation met to celebrate the anniversary in a social way. A splendid musical programme was provided. Greetings were brought by the Bishop, the Chancellor, Canon Heywood of the Pro-Cathedral, and Rev. C. D. Gemmill of St. George's.

Diocese of Quebec

Instruction of the young in the faith of the Church in such a way as will lead them to love their religion, is the beginning of all things (writes the Bishop in his "Letter" to the diocese). It is the beginning of evangelization, of missionary enthusiasm, church membership and every kind of progress; and first of all comes the catechism, then prayers and attendance at church with some understanding of the Services.

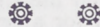
A very happy occasion, in the opinion of the Bishop, is what he calls a Children's Festival for the Parish, in which not only is the Sunday School visited, but a certain amount of catechizing is done by the Bishop or other chosen priest. Once a year this is recommended to be carried out. Those who assist the clergy in the sacred work of teaching the young are described by the Bishop as being among the most important workers which the church possesses and deserving both of honour and support.

The 96th annual meeting of the Church Society was held in the Society's headquarters "Church House" opposite the Quebec Cathedral, presided over by the Lord Bishop, Dr. Philip Carrington. Six new life members and over 100 new associate members were elected. Soon the Society will be keeping its hundredth birthday and in preparation for this interesting anniversary the Annual Meeting requested the Bishop to appoint a committee to consider ways and means of publishing a history of the Society together with historical sketches, accompanied by photographs, of each mission of the diocese.

St. Peter's, Sherbrooke, has cleared off all its debt as a thank offering for the 115th anniversary of the day when Services were first begun.

Bury marked its 100th anniversary by dedicating a new parish room for Sunday School activities.

Canon Eardley-Wilmot, Chaplain of King's Hall, Compton, the newly appointed Rector of Levis, will be succeeded by Canon Kelley, who is at present on leave of absence.



LITERATURE DEALING WITH ANTI-GOD MOVEMENTS

The following list of books and pamphlets dealing with various secularistic movements has been prepared by a small Committee, and approved by the Executive Committee of the G.B.R.E. as a suitable list for recommending to Young People and Adults.

A—Books.

1. Revolutionary Religion—Lloyd—\$1.50.
2. Christ's Alternative for Communism—Stanley Jones—\$2.00.
3. Catholicism and the Need for Revolution—Micklewright—\$1.75.
4. War against God—Edited by Sidney Dark—\$1.50.
5. Truth and Error of Communism—S.C.M.—\$1.10.
6. Christ's Way and the World's—Leiper—75c.
7. Christianity Confronts Communism—Spinka \$2.50.
8. God and Our World—Bennett—50c.
9. A Catholic Looks at this World—Bell—\$1.25.
10. Militant Atheism—S.P.C.K.—30c.
11. Church, Community and State—Oldham—35c.
12. That They Go Forward—Fenn.

B.—Pamphlets.

- | | |
|---|-----------------------------|
| 1. Communism—Kirk—8c. | } I.C.F. Literature |
| 2. Fascism—Kirk—8c. | |
| 3. Christianity and Democracy—Wade-Guy—8c. | |
| 4. The Kingdom of God—Kirk—8c. | } Oxford Conference Reports |
| 5. The Church and Social Evils—Kirk—8c. | |
| 6. Church and Community—15c. | |
| 7. Church and State—15c. | } Approximately 10c. |
| 8. The Church and the Economic Order—15c. | |
| 9. Christianity and Totalitarianism—C.S.S. | |
| 10. Can Communism Do It?—C.S.S. | } 10c. |
| 11. Christianity and Communism—S.P.C.K.—Pamphlet No. 14 in Way of Renewal Series—15c. | |
| 12. Peaceful Change—League of Nations Handbook. | |

Diocese of Saskatoon

A highly successful pre-Lenten Conference was held in Saskatoon from Tuesday, February 22nd, to Friday, February 25th. Practically all the clergy of the diocese were in attendance. The sessions were held in St. James' Parish Hall and at Emmanuel College. Leaders were His Lordship the Bishop, Canon W. W. Ferguson, President Thompson of the University and Professors Simpson and Millman. Evening meetings were devoted to study of the Oxford Conference Report.

Holy Communion was celebrated each morning and breakfast served in St. James' Hall. The rule of silence was observed for the first meal of the day with appropriate readings.

The Bishop conducted a quiet half-hour each morning, his themes for the three days being "God is Our Hope and Strength", "the Reality of the Forgiveness of Sins", and "the Presence of the Living Christ".

Canon Ferguson followed each morning with Masterly addresses on the Church in the world, in which he pleaded for a revitalized religion to meet the pressing problems of the day. President Thompson of the University and Professor Simpson of the department of history gave noon-tide addresses on the first two days. Dr. Thompson's subject was "the Atonement and Modern Thought", while Professor Simpson gave a survey of the Present European Situation". Professor Millman of Emmanuel College gave a lecture on "Features of the Middle Ages".

At a meeting of the Summer School Committee it was decided to hold summer school in Saskatoon this year, with a recommendation that district A.Y.P.A. camps be held.

The Diocesan Executive held its quarterly meeting in the Synod Office on the Wednesday of the Clerical Conference. The auditors' report was presented by Mr. V. J. Ferguson and showed a healthy reduction in the diocesan debt. It was announced that arrangements had been made for a Wednesday evening broadcast during Lent.

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MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND

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STANDARD: *Acceptance of The Atonement and belief in the abiding Spirit of Jesus in all who acknowledge His as Saviour and Lord, and keep His commandments.*

"These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."—St. John 20: 31.

The Gospel according to St. John may rightly be termed the Holy of Holies in the Temple of Truth, presenting in matchless language a gradual unfolding of the Person of the Lord Jesus Christ. The key to the whole Gospel is found in the above text: "Believe", and "Life". How great encouragement to all who are in doubt to consider the patience and love of the Risen Lord towards Thomas, who would not believe that Jesus had risen and appeared to his fellow disciples. "Blessed are they that have not seen, and yet have believed" is the word of The Master to Thomas, and all since who have doubts and fears to overcome. In the closing chapters the sufferings of Christ are depicted—it was Life that was laid down, it was Light that was put out, and it was Love that was nailed to the Cross; but Life emerged from the grave in the Person of Christ Himself who had declared: "I am the Resurrection and the Life". Each succeeding Easter resounds with the triumphant hymn of Divine Love, boundless as the ocean and re-echoing the Master's words recorded later by St. John: "Fear not, I am the first and the last, and the Living one; and I was dead, and, behold, I am alive for evermore."—Revelation I: 18.

The Rev. J. T. Robbins, M.A., is preparing a series of studies on the Book of the Acts of the Apostles for members of this Fellowship. Studies One and Two are available to members interested.

For details of Bible studies and information of the Fellowship write the Registrar, enclosing postage for reply, Mrs. F. G. H. Williams, 1434 King Street West, Parkdale, Toronto, Ontario.

The Women's Guild: The regular meeting was held on March 8th when a cordial welcome was extended to three new members, Mrs. R. Dykes, Mrs. Hinds and Miss Deverill. From the proceeds of various functions the Guild has been able to purchase new cassocks for the choir and also pay for the Broadcasts over CJCA.

Mrs. Rankin has been appointed convenor of the Fall Bazaar. Mrs. Shore kindly offered to assist Mrs. Bore with the Hospital Visiting.

A "Talent Money" Tea was held at the home of Mrs. Richardson. An Easter Flower Fund Tea was also held at the home of Mrs. Hugh Nash when a large number were present, Mrs. Parry convened and Mrs. Polley took charge of the sale of home cooking.

Men's Club: The Men's Club concluded their season's meetings with a very successful gathering last month. His Honor Judge Bury gave a brilliant address on "The Church and the Secularist's Point of View." After the election of officers a sound picture, "The Midnight Mail," was presented.

Officers for the coming year:

President, Mr. G. O'Connor; Vice-President, Mr. Christie; Secretary, Mr. J. Norquay.

Biblical Tableau: On Sunday evening, March 20th, a series of Biblical Tableaux representing scenes from the Life of our Lord were presented by a group of young people under the direction of Mrs. Guttridge. With the altar as a fitting background and with scripture reading and hymns for each scene some impressive lessons were reverently brought before us. A word of thanks to all who helped.

Sunday School: Both morning and afternoon Sunday School were privileged to hear Miss Susie Kelsey on her work in China. Her slides gave us a splendid idea of the work in Honan.

Congratulations to the afternoon Sunday School on its splendid attendance record.

Good Friday and Easter Services:

Good Friday: Litany and Address, 10.00 a.m.
Three Hours Devotion, 12 noon.
Easter Day: Holy Communion, 7.00 a.m.
Holy Communion, 8.00 a.m.
Holy Communion, 11.00 a.m.
Evensong, 7.30 p.m.

The cantata, "Olivet to Calvary," will be given by the choir on Palm Sunday evening, at 7 p.m.

ST. FAITH'S PARISH NOTES

The Rev. C. F. A. Clough

Memorial Gifts: A brass missal stand, and a complete set of altar linen was dedicated to the glory of God, and in loving memory of Bernard Dougherty, and Marie Murdoch respectively, at the early service on Sunday, March 27th. We are deeply grateful to Mr. C. Dougherty for donating the brass missal stand in memory of his brother, and to Mrs. R. E. Murdoch who worked the beautiful altar linen and donated it in memory of her sister.

The Holy Week Services:

8 p.m. service for preparation for Easter Communion.
Maundy Thursday Holy Communion 9.30 p.m.
Good Friday, 10 a.m., Children's Service.
12 to 3 p.m., Meditation on the seven words from the Cross.

8 p.m., Cantata, "The Way of the Cross."

Easter Day:

Holy Communion, 7 a.m.
Holy Communion, 8 a.m.
Choral Communion, 11 a.m.
2.30 p.m., Children's Service, and presentation of mite boxes.
7.30 p.m., Evensong.

Once again the cry goes forth from Calvary's hill: "Is it nothing to you who pass by?" The Cross still stands, the symbol of reconciliation. "Foolishness to the Greeks, a stumbling block to the Jews," but to them that believe in salvation, there still goes forth that appeal from the Cross: "I thirst," and surely we shall draw nigh that day to witness our faith in that redeeming love. The closer we get to our Divine Lord on Good Friday, the greater will be our Easter joy.

That you will not turn this Holy Day into a pagan holiday, but find some time to spend in meditation on the Divine Passion, then like Mary receive the fullness of Easter blessing, is the sincere wish of your rector.

ST. STEPHEN'S

The Rev. J. C. Matthews

Sunday Services: 8 a.m., 11 a.m., and 7.30 p.m.
Week-day: Holy Communion, Monday, Thursday and Saturday, 8 a.m., Wednesday, 10 a.m.
Sunday School is from 10 a.m. to 11 a.m.
The following is the usual day and time for the meeting of our various organizations:
Monday: Rangers, 7.30 in club room; A.Y.P.A., 8 p.m. in vestry; Rovers, 8 p.m. in the den.
Tuesday is reserved for social events in the basement.
Wednesday: Brownies, 4.30 p.m.; Guides, 7 p.m.
Thursday: Choir practice, 7 p.m. and 8 p.m.
Willing Workers, 2.30 p.m.
Friday: Girls' Club and Bible Class, 7 p.m.
Cubs, 7 p.m. Scouts, 8 p.m.
Saturday: Preparation for Holy Communion, 7.30 p.m.

As a rule Mattins and Evensong are said at 9 a.m. and 7 p.m.

The Men's Guild meets on the fourth Wednesday at 8.30 p.m. in the basement.

The Young Communicants' Guild meets on the Saturday before the second Sunday at 7.30 p.m.

The Altar Guild meets on one Wednesday afternoon in the month.

The Sunday School teachers' meeting is on Friday at 8 p.m. in the rectory.

The Scout Group Committee meet on the first Friday in the month at 8 p.m.

The Church Council for social events meets on the first Monday in the month at 8 p.m.

It is suggested that those interested might cut this out and post up in some place so as to remember next time when the meeting is.

Notes: The A.Y.P.A. put on a successful whist drive and masquerade dance on St. Patrick's Day. It was the first of a series of entertainments in aid of the floor fund. The A.Y.P.A. plans to put a new floor in the basement; the present one is only poplar and has been down for 20 years or more.

Thanks are due to Mr. Greene (senior) for a load of cinders most kindly donated for the purpose of building up the approach to the rectory garage.

A special service will be held on Sunday, April 3rd, at 3 p.m. The service is part of the work of the Men's Guild. The sermon will be preached by Judge Bury.

On Palm Sunday there will be the usual procession and distribution of palms at the 11 a.m. service. Confirmation service at 7.30 p.m.

Good Friday: The Three Hours, from 12 to 3 p.m.

Easter Day: Holy Communion, 8 a.m.

Procession and Sung Eucharist, 11 a.m.

Evensong, 7.30 p.m.

On Sunday, March 27th, the choir rendered special music from Stainer's "Crucifixion."

After Easter the annual canvas of the parish will be made.

ST. JOHN THE BAPTIST, RIFE

The second service of the year was held on Sunday, 20th March. Mr. Elkin preached a very fine sermon from the text: "Lord, if Thou wilt, Thou canst make me clean," Matt. 8: 2. 38 attended, and there were 16 communicants.

The Church Council met for its first meeting after the service. Among other matters up for discussion, was the election of a chairman for the Council, and after some persuasion Mr. R. Press accepted the post. The next service will be held on Sunday, 15th May, at 7.30 p.m.

Rural Deanery of Wetaskiwin

IMMANUEL, WETASKIWIN

The Rev. W. M. Nainby

The vestry of Emmanuel met at the home of the People's Warden, Mr. J. B. Black, in March. Plans were made for the re-shingling of the church, and it was decided to do this with voluntary labor. Mr. Cole is in charge of the party and, all being well, we hope to do the work on Easter Monday.

We were glad that four members of the W.A. were able to be present at the Diocesan annual in Edmonton. Mrs. Montgomery (president), Mrs. Adams, Mrs. Baker, and Mrs. Barnett were our representatives.

The W.A. meeting was held at the home of Mrs. Payne, with a large attendance. Another payment was made on our mortgage, making a reduction of one-tenth in the last few months. Mrs. W. M. Nainby gave a paper on "Church Symbolism."

The Sanctuary Guild tea was very well attended by the congregation, and a splendid sum realized. Another meeting of the Sanctuary Guild is to be held on March 29th to discuss new furnishings for the Sanctuary.

ST. MARY'S, PONOKA

The Rev. W. M. Nainby

St. Mary's W.A. held a St. Patrick's tea and sale

on the Saturday, 12th March. This event was well patronized and a substantial sum was raised.

The Branch was well represented at the annual Diocesan W.A. Conference in Edmonton, and all enjoyed the meetings very much indeed. Mrs. Stretch (president), Mrs. Chandler, Mrs. Cline, Mrs. Patterson and Mrs. Nainby were the delegates, and we were delighted that Mrs. Nainby was elected Diocesan Missionary Secretary.

The recently organized Girls' Bible Class is meeting regularly in the rectory.

The A.Y.P.A. continues to meet each Monday evening. Owing to removals we are to have another meeting for election of officers. The Rector gave a short history of the Church at a recent meeting, and continues as ping-pong champion.

The Sanctuary Guild has arranged a tea to be held shortly, and has undertaken an ambitious program to provide new frontals for the altar, prayer desk, lectern and pulpit.

We have now organized Boy Scouts and Wolf Cubs with the Rector as Scoutmaster, and Gill Plant as assistant.

Mr. Young, our organist, is busy with a concert party at the hospital, and hopes to stage a show immediately after Easter.

LEDUC AND MILLET

The Rev. A. Elliott

A.Y.P.A.: An exchange of visits to Leduc by the Millet A.Y.P.A. and to Millet by the Leduc A.Y.P.A. has been made during the last month. It is all to the good that the young people of the two churches should meet together and in both cases a very happy evening was spent.

We are sorry to lose the help of Reg. Robertson, who is now in Edmonton, as president of St. Paul's Branch.

Mesdames Moore and Thorn, and R. Ferguson at Millet have acted as hostesses during the past few weeks.

Lent and Easter: The Lenten services held each Wednesday at St. Paul's have been well attended and we feel that most of our people are really trying to make the Lenten season what it is meant to be. The services arranged: for Good Friday and Easter are as follows—Good Friday, St. Paul's, 11 a.m.; St. John's, 3 p.m.

Easter Sunday, St. Paul's, Holy Communion, 9.30 a.m.; Evensong, 7.30 p.m.
St. John's, Holy Communion, 11.30 a.m.

The two morning services are 30 minutes later than usual to enable country members to attend more conveniently. We hope to see all members present at these services.

A committee (Messrs. Mitchell, Heslop and Thorn) has been formed at Millet to arrange for the painting of the church, we ask that all our people will give their help to this committee.

We are grateful, too, to Mr. Moore, who has so kindly undertaken to look after the church grounds at St. John's, and to replace the broken windows

in the church. All this voluntary help shows a fine spirit and we much appreciate it.

The Lenten boxes will be presented at the services on the Sunday following Easter.

A joyous Easter to you all.

CAMROSE

"We take the Cross, and we find an Easter Morning," wrote Stanley Jones; and, from a "Page Pulpit"—"We shall come across Him in the shadow of things."

Time passes so quickly. It doesn't seem very long ago, does it, that we were seeing Christ as a Baby in the sweetness and simplicity of the Nativity. And now we "come across Him in the shadow of things." "The shadow of the olive tree: the shadows of a Calvary."

Someone asked: "... why should you keep the Feast, ye who kept not the Fast." It is easier, more pleasant to keep the Feast. But, sometime in our lives there come the wilderness, the Garden, the Cross. We take the Cross and we find an Easter morning. Jesus bears the heavy end of our cross, but first have to go into the solitude of the desert to "wait upon our God." We have to watch with Him in Gethsemane—"What! could ye not watch with He one hour?" The wistfulness of that utterance.

It is in the Garden that we find strength to bear the Cross, it is in taking the Cross that we find a perpetual Easter Morn.

Speaking of Easter, Studdert Kennedy once said: "... and so the great flame burns on still, there is hope for me, and one day I and my Beloved will walk in love that knows no parting beside a soundless sea. I believe that evil dies, but good lives, loves on, and conquers all."

"Because I live, ye shall live also."

We were pleased to have Canon G. McComas with us one Sunday last month. Many of us went to the early communion service. The precious things of life seem infinitely more so when we have had to be without them for a while. Life has no meaning without Christ.

Coming Events: In the near future, a rummage sale. An Easter sale of flowers. They will be beautiful.

"When Easter sings across the world,
I like to think men build
New domains in memory of One
Whose dreams were never killed.
I like to think that kinder words
To weary folks are said,
Because Christ toiled up Calvary
With tired, down-bent head."

BITTERN LAKE

The Women's World Day of Prayer was observed here at St. Dunstan's. The beautiful little service was led by Mrs. Baker, and heartily entered into by everyone. Others taking part were: Mrs. Achison, Mrs. Wm. Ramsell, Mrs. E. Briggs, Mrs. Alan Cole and Mrs. C. T. C. Roper, who each read

one of the intercessory prayers. It was a thrilling thought that we were a tiny link in the great chain of prayer encircling the globe. After the service the W.A. met at the home of Mrs. C. T. C. Roper for a short business meeting. Mrs. Alan Cole was appointed delegate to the Diocesan annual meeting to be held in Edmonton.

We were pleased to have Rev. Canon McComas with us on Sunday, March 6th, for the celebration of Holy Communion.

Our grateful thanks are due Mr. G. J. Baker for conducting the other services since Rev. Mr. Wright's departure.

ST. MARK'S, HARDISTY

The Rev. P. J. Disney

Sometimes one fears that Lent is becoming a forgotten season of the Church's year. At least the very poor attendance at the Monday evening services in St. Mark's Church, makes one uneasy. It is always the same faithful half dozen who turn up. God be thanked that there are even that number to turn out. But where so few come, something must be wrong. The attendance at the Monday evening service in Hardisty has been in contrast to the Wednesday evening service in Hughenden, where the congregation has been good.

There has also been a falling off in Sunday evening congregations lately. Since the weather has for some weeks been milder, this is very disappointing. We must look to ourselves, lest we become slack in the worship of God.

The W.A. have made tentative plans for an amateur night to be staged shortly after Easter. Recently the W.A. had a tea in Ruttan's store, which helped considerably in augmenting funds. We are very grateful to Mr. Ruttan for letting us have the use of his store.

The Young People's Society continues active, but it is noticeable that the social evenings are better attended than the Bible Class. This is the old complaint, and remains one of those things that ought not so to be.

The Vestry have been discussing how they might improve both the church grounds and the church itself next summer. At the last Vestry meeting all members were present except three who were prevented by sickness. A very amiable talk on church officers in general occupied the better part of the meeting. It is good to know that church finances are in better shape than they have been for some time past.

The Anglicans in Hardisty were quick to respond to the Red Cross appeal for Chinese war victims. Although no teas, etc., were held, several dollars were raised by direct contribution.

FULLVIEW

Services could not be held in February, since the roads were blocked. They were resumed, however, the first Sunday in March, the congregation waiting patiently for their clergymen who had been delayed by bad roads, and arrived half an hour late.

CRICKLEDALE

Services will be resumed the second Sunday in April.

HOLY TRINITY, HUGHENDEN

The Rev. P. J. Disney

Congregations are already beginning to improve with the spring-like weather, and several country families are now back in church of a Sunday morning. This is good to see!

The Wednesday evening Lenten service have been quite well attended, each week showing a slight improvement over the previous week. One week there were counter-attractions to church in the nature of hockey games and curling, but even so the congregation kept up. This is a most hopeful sign.

The Vestry are having some difficulty in meeting their financial obligations, and it is proposed to put the situation frankly before all Anglicans in the district.

The W.A. are working hard in preparation for the Easter sale of aprons to be held at the home of Mrs. Esplen. Mrs. Martineau was the delegate to the recent W.A. Convention in Edmonton.

The 'Teen-age Club was recently organized under the presidency of Wallace ("Guzz") Key, with Phyllis Key (vice-president), Mary Betts (secretary), and Don McDewitt (treasurer) as the other members of the executive. The Club meets every Thursday night in the vicarage. This club is intended to fill a gap in community, as well as in church life. It is non-denominational, though members are asked to attend their own places of worship.

A wedding of interest was solemnized on Tuesday, March 1st, when George Henry Parkin and Elsie Reason were united in Holy Matrimony. An interesting feature of the wedding was that both bride and groom had been members of the same confirmation class. The church was crowded, many having to stand. Somebody remarked afterwards that "It was just like a funeral to see so many people in church."

Now it was a great joy to see so many people present to pray for these young people, and to have them join reverently in the service. Yet one wonders what kind of Christians they are who congregate in the Lord's House only on the occasion of the marriage or the burial of their friends. The religion of many people is a Births, Marriages and Deaths kind of religion. When will men and women awake to a living Christianity that will seek continually to vitalize itself through fellowship in prayer and worship?

As in Hardisty, church members contributed to the Red Cross Chinese Relief Fund.

PEARSON

Services are being resumed on Sunday, March 27th, and will be held the fourth Sunday in the month, at 3 p.m.

Rural Deanery of Wainwright

EDGERTON

The Rev. A. Love

On January 24th there passed to higher service after a brief illness one of the most devout and faithful members of St. Mary's congregation. Mrs. Lois Burbridge. The deceased came to the Edgerton district from England with her daughter Freda, now Mrs. Lacey, about fourteen years ago. Our sympathies are extended to her daughters, Mrs. Kingston and Mrs. Lacey, and their families.

Services will be resumed at Rosemoyné and Ribstone just as soon as roads permit. It was encouraging to find so many turn out at Heath where services were continued during the winter months, thanks to Gene Trammer and his two-horse covered sled.

The W.A. held quite a successful bake sale on Saturday last in the Red & White Store.

Confirmation classes are being held at various points in the parish.

Holy Baptism: February 24th, Phyllis Anne Nelson. March 6th, Innes Robert Sawyer.

HOLY TRINITY, TOFIELD

The Rev. A. Wallis

The W.A. met at the home of Mrs. A. Wallis on Thursday, March 3rd, at 2.30 p.m. Minutes were read and the general business was discussed after which delegates were nominated to attend the W.A. Convention, to be held in Edmonton, on Wednesday, Thursday and Friday, the 16th, 17th and 18th of March. Mrs. H. Barden and Mrs. J. W. Robinson were elected. A date was also set for the quilting "bee." The next meeting is to be held at the home of Mrs. D. G. McCarthy, on Thursday, April 7th, at 2.30 p.m., when arrangements will be made for the annual Easter tea and sale. Will all members and friends please make a point of attending this meeting. The quilting "bee" was held at the home of Mrs. A. Wallis, immediately after choir practice was over on Friday, March 11th. A very busy work period resulted in a dandy quilt for the bale to go to the young girl at the Residential School. After the quilting, a nice social time was spent. The delegates accompanied by the Vicar and Mrs. Wallis attended the W.A. meetings in Edmonton, and all agreed that a wonderful and inspiring few days had been the result.

Junior W.A. meetings were held on Saturday afternoons, February 26th, March 5th and 12th, at the home of Mrs. J. W. Robinson. After the business study and sewing period, games were played, after which lunch was served. A special study meeting was held in the church, immediately after school on Thursday, March 24th, at which meeting special attention to the memory work was given.

By the time this magazine is in your hand the season of Lent will be almost to a close, and the

glorious Eastertide in view. It is expected that all members of the church will make a point of being present at the Altar on that great and glorious day. The choir are busy practicing special music for the festal services and, if our religion means anything at all to us, the churches should be packed to overflowing.

PARISH NOTES

ST. MATTHEW'S, VIKING

The Rev. T. Anderson

The W.A. are arranging for the annual Easter tea to be held in the parish hall at the Easter season. All members of the church with their friends are asked to attend and thus contribute towards its success.

A comedy, "Meet Uncle Sally," is in course of preparation and will be presented toward the end of April.

A happy parish social was held during the latter part of February in the parish hall. There was a good attendance of church members who entered with spirit and enthusiasm into the enjoyable entered with spirit and enthusiasm into the enjoyable evening get-together.

Mrs. Clarke and those who assisted her are to be congratulated on their efforts.

As the concluding social event of the pre-lenten season the members of the W.A. entertained in their homes at bridge and whist. The parties were much enjoyed and brought to a happy conclusion the social activities of the organization.

Those entertaining at whist were Mrs. MacLellan and Mrs. Scott at bridge. Mrs. Philips, Mrs. Walters, Mrs. Cary and Mrs. Gillspie. Other members of the W.A. assisted the hostesses.

Mrs. MacLellan, Mrs. MacWilliams, and Mrs. W. Lawes attended the W.A. annual meetings as delegates of St. Matthew's Branch. Mrs. Cary attended the meetings as a visitor.

The senior members of Miss Richardson's Sunday School Class at Mooresville are again planning to write the G.B.R.E. examinations to be held in May.

The three hour devotional service on Good Friday will be conducted by the Ven. F. C. Cornish, D.D., who has kindly consented to come to us again for this day. The service will be from 12 to 3 p.m.

On Easter Day there will be celebrations of the Holy Communion at 8 a.m. and 11 a.m. in St. Matthew's Church. All members throughout the parish are urged to make their communion at these services.

In February the parish received a great loss in the death of Mrs. Alfred Wright of Lake Alice district. Mrs. Wright was a loyal and devoted member of our church. The sympathy has gone out to her family so unexpectedly bereaved.

Marriages: February, Sydney Rayner of Hardisty to Gladys Likness of Philips. In March: Nickola's Dinisyk of Bruce to Beatrice Hooper of Viking. Sidney Maurice Hwfa Brooke of Viking to Jane Elizabeth McIntosh of Viking.

Deaths: Cecilia Macartney Wright, age 53. R.I.P.

ST. MARY'S, IRMA

The Rev. P. A. Rickard

A service for the Day of Prayer was held in St. Mary's Church, Irma, on Friday, March 4th, at 3 o'clock, when a number of women from the United Church joined with us in worship.

The celebrations of Holy Communion was observed in St. Mary's Church, Sunday, March 6th.

The W.A. has been re-organized in this parish and we are looking forward to a year of good work and fellowship.

Mrs. Thurston, president, of the W.A., and Mrs. Cole, were delegates to the W.A. Convention, held in Edmonton from March 16th to 18th.

Rural Deanery of Jasper

ST. MARY'S, JASPER PARK

The Rev. R. E. Bradshaw

Good Friday: We are quickly approaching the climax of the solemn season of Lent and the awful day upon which we commemorate the suffering of our Saviour on the Cross of Calvary. It should not be necessary for me to remind you of your Christian duty upon that day; you all know full well what is expected of you, and I feel that you will not forget. As we have tried to be with Him during these quiet days of Lent let us not fail Him in the hour of His crises. Let us draw as near to the Cross as possible, there to learn anew the truth of the atonement. There we shall be brought face to face with the great issue at stake and we must try and try hard, to grasp the significance of that battle, fought and won. We must stay with Him on that day—that is if we have the courage to do so—and see for ourselves whether we are among those who nailed Him to the Cross, or with those who lifted Him down. It must be one or the other, there is no compromise; "He that is not with Me is against Me." The Christ is still being crucified. The nails are still being driven into His hands and His feet. By whom? Have we the courage to ask ourselves that question? Have we the honesty wherewith to answer it?

Easter: What would Easter mean to us without Good Friday? If we have no part in the suffering how can we share the Victory? If we are not with Him in His sorrow, how can we expect to share His joy? How can we acclaim the Victory? The Archbishop of York has pointed out to us that "It is not Easter Day that was Christ's triumph; His triumph was won in the Cross. But had there been no Resurrection it would have been a triumph for Him alone. It would not have been a Gospel of hope to mankind, for behind the question at issue in the conflict in His soul was something yet to be determined. Without the Resurrection there could have been no Gospel. We must ever remember that the significance of Easter was not just that somebody once died and rose again. We fasten in our Creeds and confessions of faith on the great moments of the life

of our Lord; and what gave meaning to every one of them was not their real occurrence but the character of Him in Whose life they occurred." What mattered was that Jesus, so living and so dying, was raised by God's right hand. Let us not allow His name to lose the significance which He gave it by the whole fashion of His life.

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
gathers round its head sublime."

Services—Holy Week:

Palm Sunday, Holy Communion, 8.00 a.m.

Matins, 11.00 a.m.

Evensong, 7.30 p.m.

Wednesday—Devotional Service, 8 p.m.

Good Friday—Devotional Service for Children,
10 a.m.

Solemn Devotions, 11 a.m.

Easter Day—

Memorial Eucharist, 8 a.m.

Choral Eucharist, 11 a.m.

Children's Egg Service, 3 p.m.

Festal Evensong and Anthem, 7.30 p.m.

Watch for Easter Folder!

Gifts of white and yellow flowers will be gratefully received on Easter Saturday.

As we go to press we receive the sad news of the deaths of Donald Phillips and Reggie Pugh at the foot of Mt. Elysium, the details are not yet to hand. Reggie Pugh is one of our own boys and "Curly" Phillips is known to us all. To the sorrowing families we would express our deepest sympathy. "May they rest in Peace."

EDSON AND ST. PAUL'S MISSION

Rev. T. J. Matthews

Joseph Fort Newton, Rector of St. James' Church, Philadelphia, after reading more than ten thousand letters in connection with his press work, comes to the conclusion that "Private Enemy No. 1 in human life is neither sin nor sorrow, but fear." But, he says: "As a friend of mine put it picturesquely, 'Fear knocked at the door; Faith opened it, and lo, there was no one there!'"

W.A. delegates to the annual meetings next month will be: Mrs. Gregg, president of the W.A., and Mrs. White, Supt. of the Little Helpers.

The bake sale, which was hastily put through on the first Saturday in March, to avoid clashing with other projects, was quite successful. Sewing meetings have been held each Wednesday, in preparation for the Easter bazaar.

The Friday evening services have been well attended; by the kindness of the Rector, quite a number of books are available for special Lenten reading.

Gerald Elliott, who has recently left for England, will be greatly missed in the A.Y.P.A., and indeed by everyone; quite a number of our people having known him practically all his life. A farewell party was held in his honor, and he was presented with

parting gifts, from the A.Y.P.A., and from other friends. All our good wishes go with him.

We are sorry to lose Mr. and Mrs. Wenzl, and their little boy, who have left today to reside in B.C.

The Rev. C. Cutell visited the Alberta Coal Branch during the third week in February, and held services at several camps.

Baptisms in the parish were: on February 27th, Eileen Janet Miller; and on March 15th, Linda Kay Arbuckle.

The beginning of this month was somewhat shadowed by the funeral of one of our boys, on February 27th, William Thomas Fyfe; and on March 2nd, by a baby, "Patsy" (Ethel Patricia) Williams. May their souls rest in peace.

Easter

We have climbed up to Calvary
By many a cruel road,
Have laughed and jested on the way
As if we bore no load.

But there is neither faith nor hope,
Nor any light we know,
Save His Who trod the selfsame path
So many years ago.

Even the kindness of our friends
That comforts us in pain,
Can never make the road turn back,
Our dead rise up again.

Only the flaming Easter dawn
Across our darkened sky,
Proclaims a night forever past,
A day that cannot die.

MAYERTHORPE AND DISTRICT

REV. W. DE V. ANGUS HUNT

At a time when the world outlook is very black and the fate of many Christians is as the fate of the early martyrs, the joyous message of Easter comes with its splendid assurance of Christ's victory over the world. "They that be with us are more than they that be with them." Lord open our eyes that we may see!

The services on Easter Day will be held, God willing, at Stanger, Sangudo and Mayerthorpe. As far as possible opportunity will be given to all communicants throughout the district to make their Easter Communion as near to the 17th as can be arranged.

During Lent mid-week services are being held at Mayerthorpe. The subject of the addresses is "The Bible." These addresses, given by the Vicar, are based in part on Canon Anthony Deane's University Lectures.

It is an encouraging sign these days that more people are reading worth while books. Some of the latest religious books are finding their way about the parish. Publishing houses which issue cheap editions of stimulating religious books are doing an invaluable service to the community.

The Mayerthorpe W.A. continues to grow; and when all its members attend the meetings it begins to overflow, as Mrs. H. Grigg found when the March meeting was held at her home! Twenty-four members make a room look rather small!

We are sorry indeed to lose Mrs. Henry Jackson and Mrs. Mark Wright, who have left us for Edmonton and Port Alberni, B.C., respectively. We wish them "good luck in the name of the Lord."

Seven delegates in all from this district attended the Annual W.A. Convention in Edmonton. Mayerthorpe was represented by Mesdames S. Martin, H. Jackson, T. Stratton and H. Grigg; Padstow by Mesdames A. Penny and J. Arnold; and Stanger by Mrs. H. Moore. All the delegates were delighted with the meetings, and especially with Bishop Fleming's addresses. Their report should stimulate a wider interest in the far flung activities of the diocesan W.A.

Following an appeal made by the church wardens at the beginning of the year, Mayerthorpe's list of envelope subscribers has now reached the twenty mark. Undoubtedly the envelope system helps to raise the average amount of monthly contributions.

This has proved to be the case with Padstow since the congregation at the beginning of the present year adopted the envelope system. The envelope system is also being used with good results at Sangudo and Stanger.

Magazine subscribers are increasing, witnessing to the growing popularity of the "Messenger." Will those who have not yet paid their subscription for this year please try to do so as soon as possible! The Vicar, like Barkis, "is willin'" to receive them.

Holy Baptism—Dorothy Marie Wright in St. Luke's Church, Mayerthorpe, on February 27th.

Violet May Madlung in Stanger Church, on March 20th.

The Rural Deanery of Vermilion

ST. SAVIOUR'S, VERMILION

The Junior W.A. seem—to use a colloquial expression—to have "stolen the show" so far as W.A. activities are concerned during March. First they produced a successful Play, entitled "The Green Chrysanthemum." They passed one hundred per cent. in the tests for their memory work, and to crown the list they exhibited their Model of an African Village at the meetings of the Diocesan Board in Edmonton. Of course we are proud, and we most sincerely congratulate them. Now if only they can bring home the Junior Banner from the Rally in Easter week; well we shall see.

The Seniors are finding the Study Book very interesting, and not forgetting other things either. A Tea and Sale of Home Cooking at the home of the Vice-President was, we understand quite a successful affair, and on March 25th the Annual period of Corporate Devotion was held as usual in the Parish Church, with the Rector as Conductor.

The Branch was represented at the Annual Board Meetings by the President, Vice-President, Mrs. R. J. Bell, and Miss G. A. Bury, Junior Superintendent.

Interest in "The Family Service" held each fourth Sunday morning seems to be growing, and even the very small children give evidence that they can memorize, and are brave enough to repeat a

simple prayer that is fast becoming known and used throughout the Parish.

It is good to see new recruits in the choir, and a pleasure to have the Choir Stalls well filled once more. Keep up the good work, it is appreciated.



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Ven. F. C. Cornish, Archdeacon and Secretary-Treasurer, 11614 88th St.	

RURAL DEANERY OF EDMONTON:

All Saints'

Rev. Dr. T. E. Rowe.....	10523 99th Ave.
Rev. C. B. Beck.....	10161 107th St.

Holy Trinity

Rev. G. G. Reynolds, Rural Dean.....	8319 101st St.
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Christ Church

Rev. G. P. Gower.....	12110 102nd Ave.
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St. Faith's

Rev. Canon C. F. A. Clough.....	11520 94th St.
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St. Stephen's

Rev. J. C. Matthews.....	9537 109th Ave.
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St. Peter's

Rev. S. F. Tackaberry.....	11138 127th St.
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St. Mary's

Rev. C. Storey.....	10744 111th St.
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St. Luke's and St. John's

Rev. W. H. Hatfield	9014 85th Ave.
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St. Mark's and St. Paul's

Rev. C. Storey.....	10744 111th St.
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Good Shepherd

Capt. W. R. Baker.....	10973 126th St.
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Fort Saskatchewan

Rev. L. D. Batchelor	Fort Saskatchewan
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Rev. W. Edmonds	11146 91st Ave.
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Rev. Canon G. McComas	11212 61st St.
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RURAL DEANERY OF VERMILION:

Rev. Canon W. Leversedge, Rural Dean, Vermilion.	
Mr. F. Baker.....	Manville
Rev. T. W. Teape	Kitscoty.
Mr. A. E. Peterson	Frog Lake.
Rev. G. G. Austin	Vegreville.
Rev. R. S. Faulks	Clandonald.

RURAL DEANERY OF WETASKIWIN

.....	Camrose.
Rev. W. M. Nainby, Rural Dean ..	Ponoka.
Rev. A. Elliott.....	Leduc.
Mr. S. Colley.....	Provost.
Rev. P. J. Disney	Hardisty.
Rev. J. R. Burrows	Sedgewick.
Rev. Geo. Mackie.....	Breton District

RURAL DEANERY OF JASPER:

Rev. R. E. Bradshaw, Rural Dean..	Jasper.
Rev. W. de V. A. Hunt.....	Mayerthorpe.
Rev. N. Burgomaster	Westlock.
Rev. C. E. F. Wolff	Barrhead.
Rev. T. J. Matthews	Edson.
Rev. Colin Cuttell.....	Wabamun.

RURAL DEANERY OF WAINWRIGHT:

Rev. A. Wallis.....	Tofield.
Rev. J. L. Anderson	Viking.
Rev. P. A. Rickard.....	Wainwright.
Rev. A. Love	Edgerton.

Superannuated

Rev. O. J. Roberts	Gibbons.
Rev. Canon W. G. White	11522 87th St.

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